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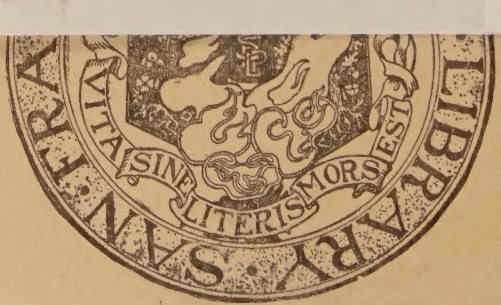

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HISTORIC TOWNS
OF THE
CONNECTICUT RIVER VALLEY

BY
GEORGE S. ROBERTS

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ILLUSTRATIONS FROM PHOTOGRAPHS

BY

W. EARL WELLER.

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THE CONNECTICUT VALLEY.

A YEAR or two before or after 1880, at a Commencement banquet of the graduating class at Amherst College, especial attention was paid to post prandial speaking. Amherst had been famous for many decades, and was the envy of the other New England Colleges and Universities, for the graceful ease and forcefulness of its undergraduates as offhand speakers. And so, when Amherst men prepared themselves for an especial occasion, the speaking was well worth hearing. On this occasion the principal toasts and the sentiments that followed them on the menu were:

"The West; the place where we raise corn".

The student chosen to respond to this toast was the pick of the western men. His name cannot be recalled, but the impression he made is vivid. His response to the toast was a credit to himself and the vast, fertile territory he represented. The other toast was:

"The East; the place where we raise MEN".

Howard Bridgman, a typical Yankee boy from that center of Yankeedom, Northampton, was chosen to perform the happy task of maintaining the supremacy of the East. He reviewed the glorious past of New England, and the achievements of her men and women, in so masterful and yet so simple a manner, that he captured all hearts, and enthusiasm burst all bounds.

Of the entire territory known as the East, there is one long, narrow district that stands forth beyond all others as being the one that has produced a purer type of the Nation's MEN than any other. The river which has given this territory its name starts on its course far up in the rugged wilderness of New Hampshire and, flowing southward between dense forests, precipitous cliffs, and fertile meadows of vast acreage, finally loses itself in the waters of the Sound between the shores of the beautiful and venerable Towns of Old Saybrook and Old Lyme. In the picturesque language of the Indians, it is "The Smile of God"; to civilized men, it is The Connecticut Valley.

The Connecticut Valley.

BEFORE ITS SETTLEMENT.

OF all the histories that have been written on New England, general and local, there is one that is pre-eminent. It is vast, profound and yet simple. It is inspiring, entrancing and absorbing, for it is the history of the work of the Jehovah, written by His amanuensis, Nature, in the rocks and strata of the Connecticut Valley.

The following is quoted from the article by W. H. C. Pynchon, who has told the grand story (in types, for the benefit of those who are unable to read the story told by Nature in the rocks) so vividly, finely and entertainingly in "The Geography and Geology of Hartford":

The rugged hills which compose the western, and, in lesser degree, the eastern areas, are formed of rocks resembling in many respects the group to which granite belongs — rocks which are very ancient, dating far back into the early history of the world. The rivers which flow among these hills have open valleys, showing that the portion of the land above the sea-level has been practically unchanged for ages. But in the central portion of the State these ancient highlands sink down into a broad trough running from Long Island Sound far up in to Massachusetts, and this trough is filled with rocks of much later date — whose history is one of the most interesting to be found in the great book of nature.

Long ago, before man lived upon the earth,— when huge reptile forms, long since utterly passed away, clambered over the hills or roamed along the muddy shores,— the trough was filled by a great lake or arm of the sea. Into its quiet waters ran streams from the surrounding hills, bringing down into the lake mud and sand from the land over which they flowed. These sank to the bottom and formed there beds of sand and clay.

Then a strange thing happened. Somewhere in this region, which is now so peaceful, a volcano burst forth and rolled floods of molten lava over the whole area. This lava turned much of the water in the lake to steam, and, spreading itself over the beds of land-waste at the bottom, there cooled and hardened into rock. Three times and more has the lake

lain in the trough, its bottom covered by beds of clay and sand, and three times has the lava overflowed the region, for we find now in central Connecticut three great sheets of volcanic "trap"—as the rock is called, lying one above another, each one resting on beds of clay, sand or pebbles, now hardened into rocks known respectively as "shale", "sandstone" and "conglomerate".

Now, how can we see these three layers of lava, if they lie one above another? How is it that we can see more than the top of one, even if we should find that there is no land-waste on top of that? It is in some such way as this: Long after the last lava had hardened, the region was greatly disturbed and everything was tilted, so that the sheets of lava and the rocks lying between them, instead of lying horizontal, sloped strongly to the east. Since then there has been great wearing away of the land by the weathering of the rocks, and the streams have carried away the land-waste to the sea. But the trap is much harder than the sandstone and shale, so that it stands up above the country in high ridges running north and south. At the time the rocks were tilted, they were also greatly broken, so that vast fragments—miles in length—have been separated from each other in different parts of central Connecticut. But for all this, the geologist finds plainly, that these fragments belong to three different sheets of lava, which mark three different periods of volcanic action.

The second volcanic eruption was apparently the greatest, for it left a sheet of lava which is in some places 500 feet thick. It is the up-turned edge of this great sheet which forms the various "mountains" of central Connecticut. Good examples of these are Newgate Mountain, Talcott Mountain, Farmington Mountain, the "Hanging Hills" of Meriden; Lamentation Mountain, north-east of Meriden; Durham range, including Higby and Beseck Mountains, and "Three Notches"; Toket Mountain, in North Guilford, and Pond Rock * * * at Lake Saltonstall. East and West Rocks, at New Haven, cannot be reckoned among these, as their history seems to be somewhat different from that of any of the mountains mentioned.

But perhaps the most remarkable remains of life, those which are certainly the most famous, are the so called "Connecticut River Bird Tracks". These are foot-marks left in the mud of the ancient shores by the creatures that roamed over them long ago. The mud has long since hardened into shale, but the foot-marks remain intact to the present time. They are found in various places, but probably the most famous localities are Turner's Falls, in Massachusetts, and the great sandstone quarries at Portland, Connecticut.

On Shepherd's Island, in the Connecticut, at Northampton, a mile above Hockanum ferry and nearly opposite the mouth of Fort River, some excellent specimens of these foot-marks have been found. There was for many years and probably still is, a flagstone in the sidewalk, not far from the Mansion House, in Northampton, with a foot-mark measuring eighteen inches.

The tracks in many cases resemble those of turkeys, but are often as much as a foot in length. Careful study, however, shows that they belonged, not to birds, but to huge reptile forms. Some of these appear to have walked almost entirely upon their hind legs, since the prints left by the small fore feet are only occasionally found.

There is one special locality in the vicinity of Meriden which should not be left unmentioned. It is well known that in the early stages of a great volcanic eruption vast quantities of ashes, or, rather fine dust, are thrown into the air from the crator. These again to the earth, sometimes at great distances, but they fall thickest in the neighborhood of the volcano. * * * Sometimes, also, blocks of half-molten rock are cast into the air, falling to earth again among the ashes. The overflow of lava is normally one of the later phenomena of an eruption. At a place in a low ridge in front of Lamentation Mountain, now known far and wide as the Ash Bed, this whole story of an eruption may be seen written in the rocks. At this place is a great bed of volcanic ashes, now hardened into gray rock, and among them may be seen the masses of rock which were cast out, red-hot and smoking, by the forgotten volcano of long ago, while above lies the lava sheet that was spread over the whole when the first fury of the eruption had subsided. The weathering and the changes of the rocks have laid bare the whole record, and it may be read plainly in the low cliff which lies on the east of the New Haven turnpike, about two and a half miles north of Meriden.

Thus, it almost seems as if the sublime tragedies and struggles through which Nature passed, to produce the exquisite beauties and peacefulness of the Connecticut Valley, were but forerunners of those tragedies and struggles through which the first settlers passed, in a lesser degree, to produce an almost perfect type of American manhood.

After these great forces of Nature had subsided — how long only the most profound students of such subjects can guess — the tender and beautiful side of the Grand Dame began to show itself and, in time, one of the most beautiful valleys of the Earth resulted. While there is little doubt that the Rhine and the Hudson, with their immediate scenery, are far more romantic, there is absolutely no doubt that the Connecticut Valley, as a valley (with its forests and mountains in the far north; its vast fertile meadows; broken by occasional ranges and individual mountains of rock, with precipitous faces; and lovely tumbled up hills in the midst of its length; and at the far south, near the Sound, bits of dainty scenery here and there, little known, perhaps, but nevertheless worth a journey to see), is much more lovely. When Nature produced New England she was a philanthropist for she was

bountiful in her beneficence. When she produced the valley through which the Connecticut flows for three hundred and fifty miles, she was an artist — The Artist — and gave to man almost every conceivable variety of valley scenery from the salt water, at its southern extremity, to the sparkling sweet water of Connecticut Lake, at its northern extremity. So, with all these beauties of scene: the great fertility of the meadows and the unlimited supply of fish in the river and game on its shores, it was eminently proper that the Indian, who lived close to Nature, should have chosen the most charming portion of this valley for his home. And when the white men came to Massachusetts the Indians told them of this wonderful valley, given by Kiehtan as a mark of his especial favor toward men. And when the white men saw it they loved it and made it what it is to-day, the center of all that is best, in men and women; in homes; in morals; and in cultivation. And so, from the first awful birth-agony, of which Professor Pynchon has told, was born from Mother Nature, The Connecticut Valley.

NEW ENGLAND INDIANS.

WITHOUT taking into consideration the aboriginal inhabitants of Maine, the most reliable authorities say, that when New England was first settled by Anglo-Saxons there were five principal, or great, Indian Nations there which included great numbers of minor Tribes, and that all of these were branches of the Algonquins, that being the French name for that other word describing the same peoples — Chippeways. The Algonquins extended from the Gulf of St. Lawrence down the Atlantic coast to the southern boundary of Virginia, thence westward to the Mississippi, thence northward through what are now the States of Kentucky, Illinois, Indiana, Michigan, and Wisconsin, beyond the Great Lakes to the shores of Great Slave Lake.

The names of the five Nations in New England and their locations were: The Pawtuckets, who possessed the sea coast of New Hampshire; the Massachusetts, about Massachusetts Bay; the Pokanokets at Plymouth, extending over Cape Cod; the Narragansetts, occupying that portion of Rhode Island bordering Narragansett Bay; and the Pequots — or Pequods — occupying the south-eastern quarter of Connecticut, about New London, Groton and Stonington.

Directly north of the Pequots was the Mohegan Tribe, closely allied to, and probably a portion of, the Pequots. On the Connecticut River were the Nehantic Tribe, at Lyme; the Machimoodus Tribe, in East Haddam, then called by the name of the tribe; the Wongung Tribe, in Chatham; the Mattabesett Tribe, at Middletown; the Podunk Tribe, at East Hartford; the Quinnipiacks extended from New Haven along the shore to Milford, Derby, Stratford, Norwalk, Stamford, and Greenwich. There were, in addition, numerous other smaller tribes located all over the southern portion of Connecticut, which were probably nothing more than a collection of a few families of one or another of the great Tribes, which had settled in favorable spots within the limits of the great Tribe's bounds.

Of the five principal Indian Nations, the Pequots were the most powerful, because the most savage and cruel. There was a tradition among the other Indians, that the Pequots came down from somewhere in the interior, not so very long before the arrival of white men, and conquered all tribes with which they came in contact and finally settled upon the south-western portion of Connecticut. When the English arrived they found the Great Sachem Sassacus strongly fortified upon a hill in Groton, which he made his headquarters, whence he made raids upon his enemies — and all other Indian Tribes were his enemies except the Mohawks of New York — and to which he returned on such rare occasions as when the enemy were too numerous for him and his band. It is rather odd, that while the Mohawks, the dominating tribe of the Five Nations, or Iroquois, claimed and collected tribute from all tribes within four or five hundred miles of their principal castle in New York State, the Pequots were exempt from paying tribute to them. This fact causes some persons, who have made a study of the subject, to believe that the Pequots were either a branch of the Mohawks, or were closely allied to them, before they came into Connecticut.

The number of Indians in New England, at the time of the first white settlements, has been variously estimated at from five to twenty thousand (Trumbull estimated that there were, in Connecticut alone, twenty thousand) but it is doubtful if there was, at any one time since the formation of the North American Continent, as many as twenty thousand Indians in the territory east of the Hudson river. Bancroft estimated the entire Algonquin race at but ninety thousand. When it is remembered that the Algonquins extended from Maine south to Virginia and northwest to Great Slave Lake, it is even less probable that New England had as many as twenty thousand at one time. Vermont was without aboriginal inhabitants and so were portions of Massachusetts, New Hampshire and Maine. In fact the Indians inhabited only the sea-coast regions and the shores of the great rivers, not many miles from their mouths. All that vast territory east of the Hudson River, from the St. Lawrence down to the northern boundary of Connecticut, was uninhabited by natives because of their dread of the Mohawks.

The politics of the New England Indians was simple and

primitive. A hereditary sachemdom was the only authority recognized by them. The power of the sachem was absolute, but when a matter of more than ordinary importance arose, he consulted with the Pansies, who were braves chosen for their prominence in war, cunning and speechmaking. The real power of the sachem depended much upon his personal character and magnetism.

Their religion gave them many gods but they believed in one great spirit, called Kiehtan, the creator of the world and the spirit into whose presence the souls of good Indians went after death. He was the spirit of the "happy hunting ground". Hobbamock, their devil, was the source of all evil. As fear was more powerful with them than love, Hobbamock received the majority of their prayers and offerings. Besides these two chief gods, there were many of a local nature, that is, whose powers or dominion were local, who were known by the collective name of Manitou. The spirits known as Manitou controlled thought, the sentiments of love and hate and the different functions of the body; they were spirits of the woods and fields, of the hunt. In fact, whenever anything took place which they could not understand they would say, "Manitou", meaning it is a god. Especially fine qualities of character or of personal appearance in men, beasts, birds and fish they regarded as a god. The ships, clothing, arms, agricultural implements, books and writing of the first white men they called Manitouwock, meaning they are gods. The worship of the good-god, Kiehtan, was by thanksgiving for favors received; the worship of the devil, Hobbamock, was of a flattering nature in the hope that the evil he could do would not be done, so it was to him that all their prayers and sacrifices were offered. In their sacrifices to the god, the Indians differed strikingly from many Christians; who drop a nickel into the contribution plate so that it will have the rattle of a silver quarter; for they gave their most valued and cherished belongings and gave them cheerfully. They believed that when thieves, liars and murderers applied to Kiehtan for admission he would turn them away as there was no room for them and so they were obliged to wander forever in misery, hunger and poverty. This was the Indian's hell.

The New England Indians placed their heaven — the abode of Kiehtan — in the south-west, and what could have been more natural? They knew that the bitter wind and the freezing cold

came from the north; the damp, chilly, piercing wind from the east, but from the south-west came a sweet-scented, warm, life-giving breeze that could only originate in a blessed country. That there were earnest, faithful Indians as honestly devoted to the only religion of which they had any knowledge as were the Puritans to the religion of Christ, the early white settlers knew. Old Mamoosun, of the Mattabesetts, was a striking example of the just Indian. He surely deserved to journey to that fair country in the south-west, where all that was perfect for Indian happiness existed.

As a rule the "River Indians" as they were called by the settlers, and the settlers lived in peace and neighborliness. It was not unusual for an Indian and a settler to hunt together, nor for the Indian to share his food and shelter with the white man who had neither. And on their part, the settlers of the Connecticut Valley dealt honestly with the Indians. Their lands were bought and paid for. If the religion of the English did not appeal to the Indian, the lives and example of the former had their influence upon him. One thing the people of the Connecticut Valley and in fact, all New England, can boast of is, that their ancestors, the early settlers, did not deliberately debase the Indians to a lower level than that upon which Nature placed them, by forcing rum upon them in trade for pelts so that the half drunken savage would sell his stock for more rum, at an infinitesimal portion of its real value, as did the Dutch of the Hudson and Mohawk Valleys.

INDIAN CHARACTER.

IT is a most difficult thing now, to form any accurate judgment of the character of the Indians of 250 years ago. Not that there has been a lack of writers, who were willing to express their opinions and fix the Indians' character by those opinions, but that prejudice entered so greatly into the subject, both for and against the Indians — chiefly against,— that a just estimation cannot be arrived at by the readers of the twentieth century.

The first settlers, as a class, regarded the Indians as heathen;

barbarians, without the germ of virtue. That there were very many of them who were devout and faithful followers of the only religion of which they possessed any knowledge, did not appeal to the early settlers. They were not Christians and above all, they cared nothing for Congregationalism and would have none of it. Forgetting that they, themselves, had been more than thirteen hundred years in arriving at the somewhat primitive ideas of the simple principles taught by the founder of Christianity, they regarded the Indians as hopeless heathen because they refused to give up, at command, the picturesque, symbolical religion they had inherited for more centuries than Christianity was centuries old. Their tenacity in regard to their ancient faith; their unwillingness to resign it, the moment that one or another Congregational minister told them they should; did not seem to the early settlers an admirable quality.

They had left Great Britain and had come to a wilderness because they would not submit to being told by men how they should or should not worship God. They were proud of their courage and determination in this respect and the world is even more proud of them and that which they accomplished, but they condemned the Indians to walk for eternity through the streets of that hell which Jonathan Edwards paved with infants' skulls, because they would not submit to being told by men how they should or should not worship Kiehtan, "The Great Spirit". So the Indian was damned by the early religious writers.

If the early writer, who gave an opinion of the Indians, was a hunter and trapper, he had no use for them, for they were skilful rivals; if he happened to be a military man, he had no use for them, because of the trouble they caused and because they presumed to fight for what they believed to be their rights; for their hunting grounds; their children and their wigwams. If the writer happened to be an official of the colony, or a man of law, he had no use for the Indians, because they refused to acknowledge any man-made regulation which interfered with their inherent rights. So, when the poor Indian died he found himself so thoroughly damned by all classes and conditions of his white Christian brothers, that even Kiehtan was powerless to guide his weary feet off from that pavement made of the smooth, polished skulls of his white, Christian brothers' infants.

About two hundred years after the first settlements were made, a small class of champions of the Red-man came into existence, whose mawkish sentimentality was great. Their writings were as far from the truth as were the unjust, general condemnation of the earlier writers. The result is, that not only has the Indian been robbed of his home and his very existence, by civilization, but of his character — good or bad — as well, by his would-be civilizers.

Two examples are given. One by a writer who condemns and the other by one who makes a saint of the Indian. The individual must decide for himself whether the souls of dead Indians are treading for eternity on white infants' skulls, or if they are walking through the lovely valleys and over the beautiful hills, in the abode of Kiehtan: that fair country in the "South-West", where all that is perfect for Indian happiness exists; where the Red infants, with their skulls where Kiehtan placed them, wander about in joyous, delightful abandon, to add to the unspeakable happiness of their parents and be but another evidence of the Great Spirit's love for man.

Obverse.

A point of special interest, connected with our early annals and the incipient fortunes of the settlement, is the character and conduct of the natives of the soil. Most of the recent historical writers push us to the unwelcome opinion that, after all, our high notions about the New England Indians must be a good deal lowered and many of our admirations sacrificed. I is hard for hero worshippers to hear the blows of the iconoclast's hammer upon their idol, and it is hard for everybody to see an ideal vision of honor, courage or genius dispelled. With a pain of this sort we are shown too many reasons to believe that these wild children of the forest, instead of being magnanimous, intrepid, enterprising, intellectual, and reverential, were, to a miserable degree, mean, cowardly, cruel, lazy, filthy, and easily sunk in some disgusting forms of sensuality. Their braves very often turn out to have no other courage than a brutal and revengeful ferocity. The men tyrannized over the women, which is always one of the surest signs of a low nature. Their intelligence was little else than a small species of cunning. The propensities to thieving, treachery and falsehood were a continual disappointment to those who trusted them. Philip himself was wily and cautious rather than heroic, and was not often seen in bold engagements. Instances of cannibalism occurred, at least among the Mohawks (Mohawk means man-eater), for twenty-seven Frenchmen appear to have been roasted and devoured.

This suggests the query; are the tens of thousands of white Christians who fill the prisons of the world, for wife-beating, theft, treachery, lying, perjury, cruelty and lust, really Indians? It would seem that they must be, or else that the Indians did not have a patent right on the characteristics attributed to them.

Reverse.

Time has shown that the longer their residence in the vicinity of the white man continued, the more vicious and corrupt they became, and that they almost invariably were the object, or subjects of his fraud and imposition. From the first settlement of the whites among them, they have constantly been dwindling in numbers; they continue to be driven farther and still farther toward the setting sun, by the restless flow of emigration and the cupidity of white men; their habits are unsocial and altogether averse to civilized life. An Indian wants no splended mansion, nor elegant furniture, nor bed of down; he will not learn to manufacture a button or a jewsharp, or to drive a team; he wants no workshop, he can "catch no beaver there". The forest is his home and his delight is in the chase and by the riverside. Nature has so taught him, and before he became contaminated by proximity to, and dealing with the white man, he lived according to his dictates. * * * the besom of destruction is fast sweeping him away from the home of his youth and the grave of his fathers. The white man wants his land, and *will* have it. Our ancestors denounced the natives as savage barbarians. They committed no offences without provocation, and in the long black catalogue of crimes committed in Christian nations, but few, comparatively, are found to occur among this uncivilized race. Is ingratitude among the number of their sins? The most eminent and glorious examples of the opposite are upon record. Was an Indian ever guilty of suicide, seduction, fraud, scandal, and innumerable other sins? Did an Indian ever sell wooden nutmegs, cucumber seeds, horn and flints, or powder, under pretence that by planting it would produce its like? While he may take your life in war or torture you as his victim, he would disdain to persecute you for opposing his favorite opinions, to take away your reputation for revenge, to defraud you of your property, which you might value equally with life. The civilized man will exert all the power over you which the law will give him, oftentimes more; and if you stand in his way or incur his resentment, his tender mercies are often cruel compared with the tomahawk, which destroys at a blow and all is over. Subjected as many are to obloquy and the persecutions of society, their death is slow and lingering, while the Indian tortures the body only. There can be little doubt that more acts of cruelty have been committed on this continent by French, Spanish and English or by their instigation, than by the natives. In war or peace; in the midst of change and revolution, near or remote, they have remained, like the Jews, a distinct people and it requires wiser heads than ours to see the justice

of that policy, which, while it offers home and protection to foreigners of all nations, seems to pursue a system any other than protective of the natives, the rightful inhabitants of the soil. The weak, the defenceless and the poor have ever suffered from the encroachments of the strong, the powerful and the rich, and always will, as poverty is taken as presumptive evidence of want of merit; almost of actual guilt.

The obverse was by the Rev. Dr. F. D. Huntington, professor at Harvard, in 1859. The reverse was by David Willard, the historian of Greenfield, Massachusetts, in 1838. It is as difficult to answer the question, which is the truer picture, as it was to guess, was it the lady or the tiger.

INDIAN NAMES.

THE Rev. Dr. A. B. Chapin gives the following interesting and valuable information in regard to Indian names of persons and places, in and near the Connecticut Valley, in his history of Glastenbury.

The Indians living on the river were called Quinitikoock, or Qunihtitukqut, signifying those who lived on the Great or Long-river. The word Connecticut, is generally translated Long-river and is derived from Quinih, *long;* took, or tuk, *water,* and ut, ock, *on, upon, place of.* The usage of the Indians in this vicinity, however, seems to imply that they supposed the first part of the compound to be, Quiniqui, *great,* the name by which it is described in all of our early records. "Great river", therefore, is simply a translation of the Indian word Connecticut. The original Indian word was spelled in several different ways but all of them giving the same general sound.

The Tribe of Indians called Nipmucks, were *those living away from the river.* Nip, meaning *water* or *river,* and muck, *away from.*

The Mohegans were the *Wolf-tribe.* The Rev. Dr. Edwards, who spoke their language with as great fluency as he did English, spelled the word Muhhekaneew, and the name was also spelled, Mohicans and Mahingans.

The Mohawks were *Men-eaters,* the proper spelling of the word being Mohowaug, moho meaning *to eat.*

The Pequttoog, or Pequots were the *Gray-fox* tribe, Pequawus

meaning *Gray-fox.* The name of the Indian Wopigwoot, and of his father, Woipeguana, as given by Uncas, in 1679, are evidently from the same root. The Woi seems to be an Indian prefix equivalent to the article *the,* and Pequana and Pigwoot, are simply different spellings of Pequot. So the name signifies *The Gray Fox,* or the chief who bore the Gray-fox totem.

The Wonggum Indians, or Wonggunks, were those Indians who lived at *the bend of the river,* wonkun, meaning *to bend* and referring to the bend just below Glastenbury, in Portland.

A very common Indian word along the Connecticut River is Hoccanum and a variation of it, Higganum, the latter being a different way of spelling the word, which means the *fishing-place.* Higganum is in the north-western corner of Haddam, and Hoccanum ferry crosses the river from the foot of Mount Holyoke to the Northampton meadows.

The meaning of Pyquag, the Indian name for Wethersfield, is uncertain, but it is supposed to mean the place where the Indians held their *public games,* or possibly the *dancing-place.* Other ways of spelling the word are found at different places. At Hadley it is, Paquayyag; near Hudson, Paquayag or Paquiag. Pauochauog, means, *they are playing,* or *dancing.*

The Mattabesick, or Mattabesetts, or *Black-hill* Indians inhabited Middletown and neighborhood. This word, which was written by Roger Williams, Metewemesick, is derived from Metewis, meaning *black earth.* It is generally supposed that the great chief of the Mattabesetts was named Sowheag, but in fact, this was the name of the sachemdom and not of the sachem, Sowheag meaning, *South-country, or kingdom.* This great Sachem, whom the white settlers feared, was named Sequasson (or lengthened to Sunckquasson and sometimes shortened to Sequin, or Sequeen) and Dr. Chapin thought this word might be a modification of Sachem. Sequasson means, *hard-stone,* Sunckquasson, *cold-stone,* from siokke, *hard,* and hussum, *stone.* Giving Sachem its English equivalent, the Indian's full title—Sequasson-Sequin-Sowheag, means, Hard-stone, King-of-the-South-country. Sequasson's son took the name of Manittowese, or Mantowese (from which Montowese, near New Haven, is probably derived) meaning *Little-god* and his totem was a large bow with arrow, its nock fitted to the string ready for shooting.

According to Barber, the Indian name for Hartford was Suckiag, meaning *black-earth,* but Dr. Chapin gives other spelling and another name and meaning and says, that there is no positive knowledge as to what the Indian name was. According to this other definition of Dr. Chapin's, the Siccaog Indians lived on a river called Siccanum, but in the absence of all history it is impossible to say what the meaning of the word is. Siccanum may be but a variation of Higganum. Or it may have been made from the compound Siokke, *hard,* and Namas, *fish,* meaning *hard-fish* or *clams,* the word for clams being Sickissoug. It may have been compounded from Sequi, *black,* and ake, *earth* and hence Se-qui-ak, *black* or *rich earth* and so Suckiag would be but another way of spelling this latter word given by Dr. Chapin.

The Tunxis Indians were the *Crane* Indians and they lived on Tunxis Sepus, or *Little-Crane-river;* Taunck meaning *crane,* and Sepeose, *little-river.*

The Poquonnuc, Peconnuc, Pughquonnuc and Pocatonnuc, were *those who lived at a battle-field* and each of these names is seemingly derived from Pauqua, meaning to *destroy, kill, slaughter.*

The Podunks, were those Indians who lived at the *place of fire,* or *burning;* Potaw, meaning *fire,* and unck, *place of.* Hence, Potaunck, Potunk, or Podunk.

The word Scantic describes a *low, watery country.*

Up in the north-east corner of Portland is Mesomersic Mountain, sometimes called, locally, Somersic. This word is from Mishom, meaning *great,* and sesek and assek, meaning *rattlesnake,* hence, Mesomersic Mountain is a mountain that is the home of great numbers of rattlesnakes, as indeed it is.

In the eastern portion of Glastenbury, near Diamond Lake, is a hill locally known as Skunkscut, but in early records it was known as Kongscut and was probably derived from Honcksit meaning *goose-country,* from Honck, meaning a *goose* (which is the word for the call the wild goose makes while in flight, from which is the old saying, when matters are going well, "everything is lovely and the goose honcks high", not *hangs* high) and ausit or sit, *place* or *country.*

North and west of Diamond Lake is Minnechaug Mountain,

which means the *berry-land,* from Minne, *berry,* and uk, or awk, *place.*

The Pool at Neipseic, as Barber calls it, or Nipsic, near the center of Glastenbury, sometimes locally called "Red-spring", means the *place of water,* from Nip, *water,* and sic, *place.*

The meaning of Uncas in English is Bold, and of Aramamet, who was a son of Uncas', is Dog's-tongue.

The Indians did not have individual names for fixed places. If there were a dozen fishing-places, on as many different rivers, there were a dozen Hoccanums. All places, or natural features, that could be designated by a word or words in their descriptive language, were called by that word or those words. As an instance: the sites of the cities of Albany and Schenectady, New York, were called by the Mohawks, Schenectady. In the days of the Indians the sixteen miles between those cities was a vast pine-plain covered with pine trees. An Indian trail crossed these great pine-plains and the first opening at the east and west ends of the trail was Schenectady which meant "Beyond the Pine-plains". Thus it is seen, that the Mohawks called two places, but sixteen miles apart, by the same name, as the one word described them both.

AFTER THE SETTLEMENT.

THE first white men to visit Connecticut were Dutch. Adrian Block and Cornelius Hendricksen sailed from New Amsterdam, now New York, through the Sound to the mouth of the Great River, which they called Fresh River, in 1614, and up it as far as what is now Hartford. Later the Dutch East India Company sent men to the Connecticut River who sailed up to the point reached by Block and Hendricksen, and established a trading post at Dutch Point, now within the bounds of the City of Hartford, and still called Dutch Point. But the Dutch were not settlers in the sense that they were there to establish homes and to work the soil. New Amsterdam, Fort Orange (Albany) and Dutch Point were not settlements in this sense of the word. Probably the first actual Dutch settlement on the Continent of North America was at Schenectady, in 1662, and it is a matter of historical fact that less than two-thirds of the original fifteen "Dutch" proprietors who settled in the Mohawk Valley, at Schenectady, were Dutch for some of the fifteen were of British, Spanish, French and Scandanavian descent.

The two chief points of difference between the Dutch and British in America were, that the Dutch were traders, possessed of wealth, but rather commonplace, from a social and intellectual standpoint; the British were settlers and home-makers, and were of a superior class socially and intellectually but possessed of less fortune. This social and mental difference was probably due to the fact, that the Dutch pioneer traders in America were men who were born to that calling and in that station of life, while the British settlers were people of education and gentle birth who were forced to leave their homes in Great Britain, because of their strong religious convictions. They came to found homes in the New World as settlers, rather than as traders, whose place of abode was changed for a more profitable location when trade diminished or the chief commodity of trade, fur-pelts, became

scarce. The trading posts of New Amsterdam and Fort Orange became permanent settlements when the British superceded the Dutch, and the names of those posts were changed to New York and Albany.

The first white settlement in the Connecticut Valley was made in Wethersfield in 1634, for, when Captain William Holmes, when he sailed up the Connecticut, past the dumb Dutch cannon at Hartford, to Windsor and set up his frame trading house, he did no more than to establish a trading post which, however, became a settlement later.

The Dutch purchased their right to the land from the chiefs of the Pequot Indians. It was but a small area immediately about Dutch Point. The English purchased their right to the land from the Sachems of the Indians who were generally spoken of by the settlers as the River Indians. It was a vast territory. The English claimed the stronger title from the fact that they had purchased from the original owners of the land while the Dutch had purchased from a usurping nation.

The Pequots were a powerful, savage and cruel tribe which had come to the Connecticut from the north-west, in the neighborhood of the Mohawks, of New York, to which tribe it is not improbable that they were related, or at least allied, in times long past. The Pequots became the terror of the southern New England Indians and were regarded as their conquerors. They drove the River Indians from their long-time homes in the valley.

The law-loving, law-making, and law-abiding English, wishing to base their claim to the land upon a deed that would be sustained in law, sent with Captain William Holmes, in his little vessel, to Windsor the Sachems who had been driven out by the Pequots. The English restored the River Indians to their ancient birth-right and then purchased it from them. There was probably no wish to be just in this transaction. It was a matter of shrewd business on the part of the English. The superficial friendship of the River Indians for the English was almost as good business since, without the support of the irresistible wills of the English and their straight shooting firearms, the River Indians would soon again have been reduced to their former abject, homeless state. On the part of the settlers, their intense desire to save the souls of the heathen was gratified to a certain extent

by the closeness of the Indian village to the white settlement. They felt, that although the Indians generally refused Christianity, some good was accomplished through the example of the whites. And besides this, so long as they maintained a nominal friendship for the settlers, the number of Indian enemies, against whom they must be constantly on the watch, was lessened. But the people were greatly annoyed by these same friendly Indians for they were habitual thieves and once in a while would-be murderers.

OLD SAYBROOK.

SAYBROOK, the mother of Congregationalism in Connecticut and western New England, was set apart and granted as a home of refuge for some of Britain's high nobility and gentry, whose religious convictions caused them to uphold the Puritan faith, and although the high nobility did not arrive in the New World to claim their own, Saybrook and the whole United States were the gainers, for an even higher manhood and nobility of life came to Saybrook, in the persons of the men and women who settled the grant and founded American families, whose descendants have gone broadcast over the territory of the Nation, taking with them the sterling principles of Christian citizenship that were their most precious inheritance from their ancestors, the first settlers.

The Earl of Warwick, having obtained title to the lands from the Plymouth Company in 1631, granted the same territory, extending from the Narragansett river to the Pacific Ocean (including the lower valley of the Connecticut river and consequently the site of Saybrook), to Lord Say-and-Sele, Lord Brooke, Lord Rich, Sir Richard Saltonstall, John Pym, John Hampden and several other men of birth and position.

This is the generally accepted historical fact as given in the school histories. Professor Alexander Johnston, of Princeton, in his "Connecticut", one of the American Commonwealth Series, questions the grant from the Plymouth Company to the Earl of Warwick, on the ground that Warwick never exhibited or referred to such grant. He regards it as nothing more than "a quitclaim deed which warrants nothing and does not even assert title to the soil transferred." The actual area of Saybrook was ten miles east and west and about eight north and south.

However that may be, John Winthrop, son of Governor Winthrop, of Massachusetts, was appointed Governor of the Connecticut River and the harbor and places adjoining by the company composed of the noblemen to whom Warwick made his grant, on July 7, 1635. His appointment was for one year from the time he arrived there. On his part, Winthrop agreed to build

NATHANIEL LYNDE'S GRAVE IN THE SAYBROOK CEMETERY.

The grave of Nathaniel Lynde in Saybrook Cemetery, who gave the house and lot to The Collegiate School, now Yale University.

a fort and effect a settlement; to build a fort within the bounds of which should be houses for "men of quality." He was directed to reserve 1,000 or 1,500 acres of fertile land for the maintenance of the fort and its garrison.

Winthrop arrived in Boston in October, 1635, and sent a vessel with twenty men to the mouth of the Connecticut River, where they arrived on November 24, of the same year. The Dutch already had possession, up the river on the site of Hartford, and were intending to take possession of the mouth of the river, but the arrival of Winthrop's ship and men prevented it. The territory was taken possession of in the name of Lord Say-and-Sele and the other members of the company, to whom the Earl of Warwick had made the grant. John Winthrop, the Governor, arrived not long after the ship. That the titled proprietors intended their American possessions should be in keeping with their high estate, is shown by the employment of Lion Gardiner, a skilled English engineer, to take charge of the building of the fort and the laying out of the town. And then, later in the year, 300 men were to go to Saybrook from the Old Country; 200 to garrison the fortifications; 50 to make the soil produce food for the community; and 50 to build houses.

That was a bitter winter with intense cold and deep snow, and in the midst of it, in the first week of December, 1635, a number of families; including in all seventy men, women and children; arrived from up the river in the hope of finding at its mouth the long expected and greatly needed provisions that were to come for them from Boston. The provision ship did not arrive, so the needy families were taken on board a vessel, called "Rebecca", which managed to work its way out of the ice, and carry them back to Boston.

George Fenwick, an English gentleman who was one of the men composing the company and the agent of the company of noblemen to whom the Earl of Warwick granted the property, was the only member of the company to see Saybrook. Lion Gardiner's son David, born on November 6, 1636, was the first white child born in the territory now the State of Connecticut. Gardiner was discouraged with the conditions, so, in 1639, he moved to an island at the eastern end of Long Island — which he called Isle of Wight — since known as Gardiner's Island.

The idea in the building of Saybrook seems to have been, a

considerable area inclosed by fortifications which should contain the residences of the titled proprietors, and that the settlement should be outside of the fortifications. This plan was probably as much to draw the line between "gentle" and "simple", as for the greater safety of the proprietors. Before the twenty men composing the garrison of the fort had been there a year the Pequot war was upon them. Some of them were killed instantly and others were tortured to death by the Indians. The fort was in charge of Lieutenant Lion Gardiner.

Fenwick, the agent of the company, had returned to England

LADY FENWICK'S GRAVE, SAYBROOK.

in the spring of 1636, but was again in Saybrook in July, 1639, bringing his wife with him. Before her marriage to Fenwick, she had been the wife of Sir John Boteler and as his wife she was given the courtesy title of Lady Boteler, and this was continued after her marriage with Mr. Fenwick. There being no Church at that time in Saybrook, Lady Fenwick became a member of the Church in Hartford. Not long after their arrival in Saybrook, a daughter was born and baptised Elizabeth. As the

only resident member of the Company, Fenwick took upon himself the rights and authority of governor. Saybrook remained alone and independent till December, 1644, when Mr. Fenwick sold to the Hartford Colony the fort at Saybrook, by agreement in December, 1644, with the General Court. Fenwick was elected a magistrate. Lady Fenwick died in 1646, after the birth of their daughter Dorothy. Fenwick became discouraged and disheartened in regard to the Colony and believing that assistance was needed from home, he sailed for England. There he was commissioned a colonel in the army of Parliament; was elected a member of that body but was excluded, as Cromwell was not satisfied with him. George Fenwick's death occurred in 1657.

The fort was destroyed by fire in 1647, and the new one was built nearer the river. How Andross came to this fort, which was in command of Captain Thomas Bull, with a demand that it be delivered to him, and how Captain Bull prevented it, diplomatically and without violence, are matters of Colonial politics which really have no place here.

YALE COLLEGE.

The late Noah Porter, president of Yale College, said in an address, delivered at the celebration of the 250th anniversary of the settlement of Saybrook:

> The founding of Yale College was not an afterthought to the original colonists, since it may be traced back with a certain degree of confidence to the leaders of the New Haven Colony, among whom John Davenport was conspicuous * * *. It is true in fact that a little before the beginning of the last century (before 1700) there was a movement in Connecticut toward the establishment of a college, in which were conspicuous five clergymen whose parishes were all on the coast from New Haven to Stratford. These clergymen counseled freely with certain Massachusetts gentlemen, probably for the purpose of ascertaining what was the best method to secure a trustworthy act of incorporation or organization. Very soon after, as we know, there was a meeting of seven clergymen, as it is supposed, in Branford, each of whom, as the tradition goes, and we trust the tradition in this case, made a gift of books saying: "With these books I lay the foundation of a college in this colony". By their deed of gift these persons invested something in the enterprise, and thereby qualified themselves to appear as petitioners for the assurance of certain corporate rights. In response to their petition a charter was obtained, sometimes called the old charter of Yale College, and on the 11th of

November, 1701, seven of the trustees who were constituted by this act a corporate body, met at Saybrook and the organization took place at Saybrook on the 22d of November, 1701. The fact cannot be questioned that Yale College was founded under its charter in Saybrook * * *. Now, why was Saybrook selected? I think it was in part accidental; and can be, perhaps, more or less satisfactorily explained. In the first place it may be supposed that possibly the pastor of the church in Saybrook may have had some influence in locating the college here. Perhaps it was because the place was thought to be very easy of access, by the river from the north and by the shore from the east and west. Perhaps it was owing to the fact that the future rector had probably been fixed on, who lived near

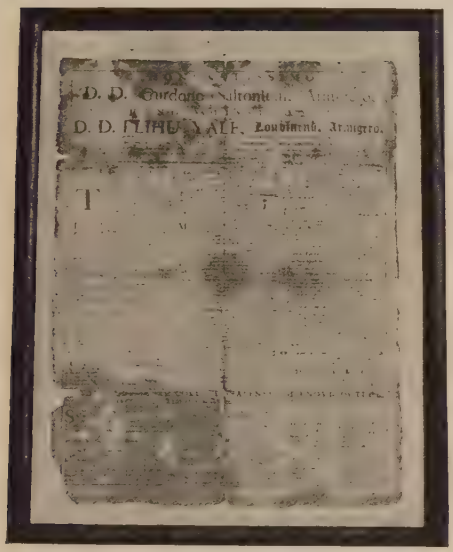
THE SITE OF THE HOUSE AND LOT GIVEN BY NATHANIEL LYNDE FOR THE COLLEGIATE SCHOOL OF SAYBROOK, WHICH BECAME YALE UNIVERSITY.

this place * * *. It may be, also, that some who were active behind the scenes thought that it would not do to designate New Haven as the place lest they might awaken the somewhat sensitive feelings of the people at Weathersfield and Hartford. As between the claims of all these rivals, it is not surprising that Saybrook was selected.

At the time of the founding the college owned no property and had no endowment, but Nathaniel Lynde, of Saybrook, gave to the institution the use of a house and land, so long as the col-

lege remained in Saybrook. After its removal to New Haven the property reverted to him. The Rev. Abraham Pierson, of Killingworth, was chosen as the rector of the new institution.

The first work of the new college was the granting of degrees and although the college had no students, the first commencement was held in 1702, and degrees were conferred upon five graduates of Harvard College. Thus, Yale at the beginning was an examining body, with right and power to confer degrees in very much the same way the universities of the "Old Country" were doing. Daniel Hooker, son of the Rev. Samuel Hooker, of Farmington, was the first tutor appointed and the first graduate was John Hart, also of Farmington, who became the minister of the Church in East Guilford. He entered, at what corresponded to the beginning of the junior year, and received his degree in 1703.



FIRST CATALOGUE OF YALE COLLEGE.

Rector Pierson did not leave his home in Killingworth, but gave instruction to the members of the senior class in his parish, the other undergraduates being instructed by tutors in Saybrook and in other places. The course of instruction was about on a par with that given in the secondary schools of twenty-five years ago. The students recited in Virgil, Cicero and the Greek Testament; were drilled in scholastic logic, but from the extreme youthfulness of many of the graduates it is not reasonable to suppose that the instruction was profound and at the same time there is no reason to doubt that it was thorough, as far as it went.

In 1714, there were large contributions of books sent to Say-

brook and Jeremiah Dummer, the agent of the Colony in England, secured 700 volumes in England from eminent writers there. The last commencement held in Saybrook was that of 1716, as a result of a desire on the part of the trustees to move the college further west, to be nearer the center of the much larger population in that direction, which included the settlements, towns and cities in New York and New Jersey. The trustees voted in

GRAVESTONE OF REV. THEO. BUCKINGHAM IN SAYBROOK CEMETERY.

He was minister of the Saybrook Church and one of the twelve who drew and accepted the Saybrook Platform on Sept. 20, 1708.

the proportion of five to two, that if the college was moved at all, it should be located in New Haven, but before any definite steps were taken the trustees decided to ascertain which of the three places, wishing to be the home of the college, would give the largest sum of money to it. New Haven raised £2,000; Saybrook, £1,400 and Hartford, notwithstanding its wealth, gave little or nothing. The trustees met in adjourned session in New Haven, on October 17, and argued the matter for a week. The arguments in favor of New Haven were, that it had promised

the greatest sum of money; that its location was such that it would attract more students and that it was nearer the more populous districts in the west. The final vote resulted in the residents of Wethersfield and Hartford voting against New Haven and the five other trustees voting for New Haven.

Two years were then spent in wire-pulling by representatives of other places which wanted the college, but the trustees remained steadfast to their decision. The matter was finally determined by the approval of the people at large, a small appropriation from the State and by the holding of a commencement in New Haven. The trustees then fixed the matter by proceeding to the erection of a building.

The Hon. Elihu Yale, the patron and friend of the University bearing his name, was born in New Haven Colony on April 5, 1648. He was descended from an ancient and wealthy Welsh family, which possessed for many generations the Manor of Plas Grannow and considerable other real estate near the city of Wrexham. His father, Thomas Yale, Esq., came to America with the first settlers of the New Haven Colony, in 1638.

At the age of ten, Elihu was sent back to England to be educated in one of the great public schools (Eaton?) and Oxford University. At the age of thirty he went to the East Indies, where he accumulated a great estate. He was appointed Governor of St. George and married the wealthy widow of his predecessor, Governor Hinmers. They had three daughters. Katherine married Dudley North, commonly called Lord North; Ann married Lord James Cavendish, uncle of the Duke of Devonshire; Ursula died a spinster. After his return to London he was made Governor of the powerful East India Company, when he began his donations to the College, or the Collegiate School, as it was then called.

His particular interest in the Collegiate School was brought about by the son of a cousin. The paternal estate in Wales being entailed by the law of *primo geniture,* he, having only daughters, sent a request to his counsin John Yale, of New Haven, that he send one of his sons that he, Elihu, might make him his heir. John sent his son David to London and later, when David returned to New Haven, he entered Yale and was graduated in the class of 1724. This occasioned a correspondence

between Governor Yale, Governor Saltonstall and the Rev. James Pierpont, of New Haven.

Forty of the volumes obtained in England by Mr. Dummer in 1714 were the gift of Governor Yale. This was two years before the School was moved from Saybrook. Forty books do not seem like a very valuable gift in these days, but it must be remembered that in those days, books were very expensive; that books were what the School was greatly in need of and had not the money to purchase. The next donation was of three hundred volumes, which, with the forty, were valued by President Clapp at £100 Sterling. Then followed a gift of goods valued at £200, and the King's picture and arms and three years later more goods were sent, which, with the previous lot, were sold by the College authorities for £400. To quote from President Clapp's history of Yale, published in 1766:

On September 12, 1718, there was a splendid commencement (that important event in undergraduate life being held in the autumn then) held at New Haven, where were present, besides the trustees, the Honorable Gurdon Saltonstall, Esq., Governor of the Colony of Connecticut, the Honorable William Taylor, Esq., representing Governor Yale, the Honorable Nathan Gold, Esq., Deputy Governor, sundry of the worshipful assistants, the Judges of the Circuit, a great number of reverend ministers, and a great concourse of spectators. The trustees, in commemoration of Governor Yale's great generosity, called the collegiate school after his name, Yale College; and entered a memorial thereof upon record, which was as follows:

The trustees of the Collegiate School, constituted in the splendid town of New Haven, in Connecticut, being enabled by the most generous donation of the Honorable Elihu Yale, Esq., to finish the college house already begun and erected, gratefully considering the honor due to such and so great a benefactor and patron, and being desirous, in the best manner, to perpetuate to all ages the memory of so great a benefit, conferred chiefly on this colony: We, the trustees, having the honor of being entrusted with an affair of so great importance to the common good of the people, especially of this province, do with one consent agree, determine and ordain, that our college house shall be called by the name of its munificent patron, and shall be named Yale College; that this province may keep and preserve a lasting monument of such a generous gentleman, who by so great a benevolence and generosity, has provided for their greatest good, and the peculiar advantage of the inhabitants, both in the present and future.

(It is a matter for congratulation that this "college house", Yale's first building, was not standing when the twentieth cen-

tury began for, had it been, there would have been Vandals who would have torn it down to make room for another architectural excrescence, similar to the one which deprived old Yale-men of one of their happiest memories, by crowding the "Fence" off the face of the earth.)

It does not require an unusually vivid imagination to produce a mental picture of the joyousness of that famous Commencement Day of 187 years ago, which was the birthday of "Old Eli," nor of the devout thankfulness to the Giver of all Good, on the part of the earnest, self-sacrificing trustees and friends of the College, that at last their "college house" could be finished and the College placed upon a firm financial foundation.

The memorial quoted above was read in Latin and then in English and then the procession left college hall and marched to the meeting-house where the public exercises of the day were to take place. The Rev. John Davenport delivered an oration, which became a panegyric, with Governor Elihu Yale as its subject. He was followed by Governor Saltonstall who delivered an oration in Latin, or, as President Clapp floridly and quaintly said:

> And the Honorable Governor Saltonstall was pleased to grace and crown the whole solemnity with an elegant Latin oration, wherein he congratulated the present happy state of the College, in being fixed at New Haven, and enriched with so many noble benefactions; and particularly celebrated the great generosity of Governor Yale, with much respect and honor.

It was understood that Governor Yale had drawn a will leaving another donation of £500 to the College; that he finally decided it would be better to give that sum rather than leave it by will, so he packed goods to the value of £500 to be sent to New Haven, but his death occurring before they were shipped the College was the loser. Although Governor Saltonstall tried all means to have the will probated he was unsuccessful.

Elihu Yale died on July 8, 1721, and was buried in the church yard in Wrexham. The epitaph on his tombstone is as follows:

Under this tomb lyes interred Elihu Yale, of Plas Gronow, Esq.: born 5th of April, 1648, and dyed the 8th of July, 1721, aged 73 years.

Born in America, in Europe bred,
In Africa travel'd, and in Asia wed,
Where long he liv'd and thriv'd; at London dead.
Much good, some ill he did; so hope all even,
And that his soul through mercy's gone to heaven.
You that survive and read, take care
For this most certain exit to prepare,
For only the actions of the just
Smell sweet and blossom in the dust.

CHURCH GOVERNMENT.

Up to 1708, the system of Church government in Connecticut was based upon the Cambridge Platform, which was adopted by the Churches of New England at the start, but later the Connecticut Churches adopted a system of government at Saybrook, known as the Saybrook Platform.

In 1668, the General Court authorized the Revs. James Fitch, of Norwich; Gershom Bulkley, of Wethersfield; Jared Eliot, of Guilford; and Samuel Wakeman, of Fairfield, each of them representing the four counties of the Colony respectively, to meet in Saybrook to fix upon a general plan of church government and discipline for the Churches of Connecticut. In 1703, the Collegiate School authorities issued a circular requesting the Churches and their ministers to meet. They did so and gave consent to the Westminster and Savoy Confessions and also formulated rules for ecclesiastical union and discipline.

For the third time, on September 20, 1708, a solemn meeting of twelve of the foremost Congregational ministers and four of the most prominent laymen, was held in Saybrook to take action in regard to Church government and other church matters. This meeting was held at a commencement of the Collegiate School, as Yale was then called, at least half of the delegates being trustees of that institution. These delegates were:

From New Haven County — the Rev. Samuel Andrew, minister of the Milford Church; the Rev. James Pierpoint, minister of the First Church of New Haven; and the Rev. Samuel Russell, minister of the Branford Church.

From Hartford County — the Rev. Timothy Woodbridge, minister of the First Church in Hartford; the Rev. Noadiah Russell,

minister of the First Church in Middletown; the Rev. Stephen Mix, minister of the Wethersfield Church; and John Haynes, of Hartford, messenger.

From New London County — the Rev. James Noyes, minister of the Stonington Church; the Rev. Thomas Buckingham, minister of the Saybrook Church; the Rev. Moses Noyes,

ORIGINAL MILL STONE ON THE SITE OF SAYBROOK'S FIRST GRIST MILL ON THE ROAD LEADING TO THE POINT.

As there was no water power a windmill was put up.

minister of the First Church of Lyme; the Rev. John Woodward, minister of the First Church of Norwich; Robert Chapman and Deacon William Parker, of Saybrook, messengers.

From Fairfield County — the Rev. Charles Chauncey, minister of the Stratfield Church (now the First Church of Bridgeport); the Rev. John Davenport, minister of the Stamford Church; and Deacon Samuel Hart, of Stamford, messenger.

In 1708, there were no wheeled vehicles for traveling — that was all done on horseback — and these men made the long journey from their homes to Saybrook on horseback through the wilder-

ness, or by canoe from Hartford, Wethersfield and Middletown. Neither this Council, nor the Saybrook Platform, had anything to do with settling points of doctrine, but both had to do with devising a general plan of Church government and discipline. That, in fact, was the Saybrook Platform. There were, in 1708, forty-one Congregational Churches in the Colony of Connecticut, with but two Churches of any other denomination — a Baptist Church in Groton and an Episcopal Church in Stratford, both of which came into existence in 1707. The next denomination to have a Church was the Presbyterian, in 1723, and the next was the Methodist, in 1789, after the formation of the State. Therefore, the Council represented the sentiment of almost the entire population of the Colony of Connecticut.

That the Congregational Church in Connecticut was in perfect doctrinal harmony with the reformed Churches of Great Britain and the Continent, was shown in the eighth article of agreement. This is:

> As to what appertains to soundness of judgment in matters of faith, we esteem it sufficient that a Church acknowledge the Scriptures to be the Word of God, the perfect and only rule of faith and practice, and we own either the doctrinal part of those commonly called the Articles of the Church of England, or the Confession or Catechism, shorter or larger, compiled by the Assembly at Westminster, or the Confession agreed on at Savoy, to be agreeable to this rule.

Each of the four counties represented in the convention drew up a model for the articles of discipline. The model, principally draughted by the Rev. James Pierpoint, of New Haven, was amended and passed. The articles provided for one or more consociations of Churches in each county, which were tribunals with appellate and final jurisdiction. To these individual Churches referred matters considered to be too serious for one Church to decide; also for associations in each county, composed of teaching elders or ministers, who had the general welfare of the Churches in mind; examined candidates for the ministry; investigated charges of scandal or heresy; recommended ministers to Churches without them. The associations met at least twice a year.

A General association composed of one or more delegates from each county association; this was an advisory body, whose duties were not fixed by the Platform.

The result of the deliberations of the Convention was reported to the General Court and that body made the Congregational Church, the Established Church of the Colony of Connecticut, all other denominations being considered as dissenters. It is a significant fact of great interest, that the first book ever printed in Connecticut was The Saybrook Platform. This was printed in 1710, in New London, by Thomas Short, on a printing press given to the Colony by Governor Saltonstall. It was significant, in that it showed how closely the first literature of the Colony, as well as the Colonial Government, was interwoven with Congregationalism.

While the Government of the Colony, through its Established Church, did not attempt to dictate to the people of the Colony in what manner they should worship — the law being the same in the New England Colony of Connecticut, as it was in Old England, in regard to Dissenters, under the act of William and Mary in 1689 — it did require all citizens to help support the Established Congregational Church. There was no other punishment for not being a Congregationalist than this. In 1727, Episcopalians and in 1729, Baptists, were exempted from being taxed for the support of the Congregational Churches, provided they attended a Church of their own denomination.

The way in which individuals could avoid the Established Church tax was accomplished by what was called, "signing off".

According to tradition, an influential citizen becoming somewhat tired of paying the tax to the Church, went to the proper official to sign the required paper which would release him from further paying the Church tax, but the clerk refused to draw the paper on account of the prominence of the citizen and his value to the Church. So he drew the document himself and being somewhat heated by the refusal, mixed a bit of biting sarcasm in his declaration that:

I hereby renounce the Christian religion that I may join the Episcopal Church.

But even this "signing off" was not permitted to Congrega-

tionalists and Presbyterians. If members of those churches wished to withdraw and worship by themselves, they were still required to pay the tax for the support of the Church from which they withdrew. Freedom of worship for the Strict Congregationalists, or "Separatists", as they were also called, was a rather expensive luxury for they were obliged by law to continue to pay the Church tax and, of course, they were obliged to help support their own Churches. Many of the Strict Congregationalists became Baptists as a result of the law.

While the New World was settled by those who desired "Freedom-of-Worship", the weakness of human nature was frequently shown in those early days, by the persecution of individuals whose freedom of worship was outside of the Congregational Church. A particular case illustrates this.

Two students at Yale College, in 1744, John Cleveland and his brother Ebenezer Cleveland, were charged with the heinous offence of attending another Church than the Congregational, while at home in vacation time. When they returned to College they were suspended till they had confessed. As they refused to do so, they were expelled and their fellow students were forbidden from associating with them, or even speaking to them, for fear they too should become corrupted.

In the Revolution, Saybrook did its full share with the other towns of the Colony. But more than this, Saybrook will go down to the end of time, historically, as being the place where the first attempt to produce a submarine torpedo boat was made. Although the attempt was not an entire success, the fact still remains, that the Adam of the successful submarine war vessels of the twentieth century was the turtle-like torpedo boat invented by David Bushnell, of Saybrook.

In the autumn of 1776, the ship "Oliver Cromwell" was built in Saybrook and successfully launched and ably commanded by Azariah Whittlesey. In that year Captain Seth Warner, who stood second in command to that other grand patriot, Ethan Allen, the commander of the feared Green Mountain Boys, was authorized to raise 110 men for duty on the northern lakes, and was provided with money and given a commission.

In April, 1777, David Bushnell, who was born in the Parish,

now the Town of Westbrook, informed the Governor and Council that he had a plan for blowing the entire British Navy on the American coast, out of water. The Governor and Council provided every necessity for the construction and trial of the great invention. Building operations were begun at the "Ferry", Mr. Bushnell having first proved that gun powder could be exploded under water.

The Connecticut coast was more or less troubled with Tories, who gave comfort and assistance to the British ships on Long Island Sound, by furnishing them with supplies. This was par-

THE LORD HOUSE, BUILT IN 1665.

Occupied by descendants of the builders, Dr. Kelsey and his mother, who is a granddaughter of William Lord, a soldier of the Revolution who was with Washington on his retreat across the Delaware.

ticularly true of the settlements and villages on the lower Connecticut and especially at its mouth, where the Tories tried to run contraband out to the ships in the sound. But Saybrook slept with one eye open and the other eye on the watch. The Rev. John Edward Bushnell, minister of the Fairfield Congregational Church — but a native of Old Saybrook — gave so delightfully

humorous an account of, " Saybrook's only sanguinary battle of the Revolution ", in his address at the Quadrimillenial celebration of Saybrook, that it is quoted here:

A mass of contraband articles had been taken from the Tories, and a young man — William Tully — was set to watch it, in the house formerly owned by Captain John Whittelsey, still standing at the Point. On a certain night, eight Tories came to the house and demanded entrance. Tully begged to be excused from opening the door. They broke in without further parley and rushed forward. Tully's flint was faithful to the trip of the hammer and struck fire. The musket ball passed through the

WHITTLESEY HOUSE, SAYBROOK POINT.

In the Revolution William Tully defended this house against eight Tories.

first man, and to Tully's surprise he still advanced, but the man directly back of him dropped dead. Tully then surrounded the other six men and would have incontinently put them all to the bayonet (and did wound one of them) had they not contrived to escape by the windows. The first man whom Tully shot finally found that the ball had passed through him, for he dropped dead, with one hand on the window and the other grasping a chest of tea. The retreating forces left a quarter of their number dead on the field — or floor — and a quarter of the remaining were carried

away wounded in their friends' arms. It is, perhaps, noteworthy that the continental army did not lose a man.

The Tories were at another time routed by one man, this time Charles Williams. He was on the watch for Tories at the Point. One night he heard the grating of boats on the beach and suspecting them to be filled with Tories, he ran out and in a loud voice, ordered the guards to turn out. The Tories, not knowing that the guard consisted of but one man, pushed off and escaped from " that wretched Rebel ".

CAPTAIN KIDD.

Of the many somewhat visionary, or entirely imaginative accounts of treasure possessed by Kidd, the famous, or infamous pirate, the following is reliable for its accuracy. It was told to John W. Barber, author of Connecticut Historical Collections, by John G. Gardiner, of Gardiner's Island, about 1837. Mr. Gardiner obtained his information from a letter belonging to Mrs. Wetmore, who was the mother-in-law of Captain Mather, of New London, commander of a revenue cutter. Mrs. Wetmore says in her letter:

I remember when very young, hearing my mother say that her grandmother was wife to Lord Gardiner when the pirate came to Gardiner's Island. The Captain wanted Mrs. Gardiner to roast him a pig; she being afraid to refuse him, cooked it very nice, and he was much pleased with it; he then made her a present of this silk (cloth of gold) which she gave to her two daughters.

The following is an extract from an account of property belonging to Kidd and captured from him in 1699, by order of the Earl of Bellmont, captain general and governor in chief over the province of Massachusetts Bay:

Gold dust	145 ozs.
Gold bars	591¾ ozs.
Gold coin	11¾ ozs.
Silver, broken	173½ ozs.
Silver coin	124 ozs.
Silver bars	309 ozs.

Silver lamps and buttons, silver rings and a bag of gems. Mrs. Wetmore's letter continues:

Captain William Kidd was commander of the sloop Antonio; received a commission to cruise as a privateer, turned pirate, was guilty of murder — was taken, and carried into Boston; was tried, condemned and exe-

cuted — not as a privateer — but as a murderer. He was here with his accomplices a short time before he was taken; how long he remained on this Island I know not. While here, he told Mr. Gardiner where he had deposited the iron chests, which contained the treasure above described and left it in his care, with the injunction, that he must answer for it with his head. The chests were buried in a swamp on the west side of the island. There has been much digging here upon this island for Kidd's money, all along the coast. But I think it is doubtful whether there was ever any buried except that which was buried here.

WESTBROOK.

UNTIL its incorporation in 1840, Westbrook was a parish in the Town of Saybrook. It was incorporated as a distinct parish in 1724. From the great quantity of clam and oyster shells as well as stone implements, it is evident that the neighborhood of the village was for centuries a permanent village of Indians. The large number of half finished, and fragments, of arrow and spear heads that are still being found, to the east of the river near what is locally known as Round Hill, causes the belief that it was an Indian village for centuries. These fragments and partially finished specimens suggest, that they were made there and it is thought by some authorities on Indian archæology, that arrow heads were made only at permanent settlements. The operation was of a semi-religious nature and the arrow head makers were nearly equal to the medicineman in the estimation of the tribe. The Indians who lived on the shore at Westbrook, when the first settlements by the English were made, were subject to, or a part of the Pequot Tribe. After the extermination of that tribe by the settlers, in 1637, they disappeared from Westbrook. The Indians living at Westbrook, after that place was settled, were a small branch of the Nehantic Tribe, from Rhode Island. They disappeared some time during King Philip's War, in 1675 or '76. The Indian names for the territory now included in Westbrook were Menunketeset (a word that was spelled in every conceivable way in the old records) and Pochoug, which are still retained in Patchogue River and Menunketesuck Point and River.

According to Barber, Westbrook was settled in 1664. Among the earlier settlers of Saybrook who had received grants of land, or had made purchases in Westbrook, where the Chapmans, Fitches, Bulls, Jacksons, Duncks and Chalkers. Olin Chalker and two brothers built three houses on the little hill at the foot of which is a brook crossing the road, which is the dividing line between Saybrook and Westbrook. The oldest of three houses is on the south side of the road, but it has been so modernized that it has no appearance of age. Directly opposite, is another house that has been abandoned for many years, and it is in a most picturesque state of ruin. It is almost impossible to look at it without regret for it suggests "home" and happiness and hospitality, surrounded as it is with a wild, tangled growth of old-time flowers, shrubs and trees, and its well-sweep going to decay, while the other two are simply commonplace farmhouse of the present-time.

In 1648, Saybrook divided the out-lying lands into quarters and that designated in the records as Oyster River Quarter included nearly all of Westbrook (and much more), so the record of this division of the wild lands is the first definite reference to the territory that is now Westbrook.

Mr. James A. Pratt, in his history of Westbrook, says that a few individual pioneers settled on the flats along the shore as early as 1650.

In the distribution of the land to the original proprietors, there were nooks and corners having no value then, because of lack of fertility or remoteness. That there was no particular claim to them, or dispute as to ownership, resulted eventually in their being regarded as a sort of no-man's-land. But as time passed and these pieces of land were occupied by outsiders, they began to have a value in the estimation of their actual owners. The first and second school-houses, and the first church and the parsonage, were built upon such land. This appropriation of their land alarmed the proprietors. The result was, that a Proprietors' Committee came into existence in 1723, and the General Court passed an act that common or undivided land, not disposed of by the free consent of the original proprietors, could be claimed by them as a part of their estate. The same act

authorized the proprietors to appoint a committee and clerk to act as their agents, with power to dispose of common or undivided land. This committee continued till 1838, when Jonathan Lay was the last surviving member and Jared Platt the last clerk.

Like the other shore and river towns, Westbrook had its active and prosperous ship-building days, which continued for many years after the industry had ceased in the river towns.

The first grist-mill was built by Lieutenant Samuel Jones sometime before 1690. A few years later the Grinells put up a windmill, not far from where the Congregational Church now stands. It was moved to the hill behind the church, where it could get more wind, and it remained there till 1800. There was a sawmill, in 1748, on Falls River on Samuel Wright's land. It was jointly owned by Wright, Benjamin Jones, Thomas Bushnell, and Nathaniel Chapman, who took turns in using it for their own sawing, three days in each year. Before 1700, there was an ironworks at Pond Meadow, where ore obtained in Mine Swamp was smelted and made into about everything necessary to the settlers, from anchors down to nails.

For sixty years the earnest, noble men and women traveled on foot, on horseback and later, in rude carts, all the way to Old Saybrook to worship and hear the Divine commands and promises explained by their minister. In summer the journey was hard enough, but in winter, through deep snows, with an all-day service in a cold church, it was a very different matter.

In 1724, Westbrook had a population of 225 persons divided among 38 families. Their number and the distance necessary to go to attend Church, determined them to apply for permission to separate themselves from the Saybrook society. A public meeting was held on April 13, 1724, when the people of Old Saybrook agreed, not to oppose the desire of the Westbrook portion of the society, for a separation, with a society of their own. It was agreed, that until the Westbrook people had a minister of their own, they should continue to pay their portion of the expense in maintaining a minister over the Old Saybrook society.

On May 13, 1724, a petition was sent to the Legislature, in Hartford, asking that Westbrook be made a separate society.

This petition was signed by Samuel Chapman, James Post, and William Stannard. The petition was granted, and on May 28, 1724, the First Society of Westbrook was formed with Captain Samuel Chapman, as moderator.

Immediate action was taken to secure a minister and in August, of the same year, the Rev. William Worthington was engaged at a salary of £50 and fire wood. In December, of the same year, the society voted to build a parsonage, but the minister was required to provide the glass and nails. The little community had already been at considerable expense, so the proposal to build a church seemed beyond their means. In order that money for this purpose might be obtained, they asked the Legislature to free them from paying the Colony tax for a period of three or four years. This was in the spring of 1725. Their request was refused and a similar request, made in October of that year, was also refused, but the Legislature granted them permission to form a Church and to settle an orthodox minister, with the consent of the neighboring Churches. On June 29, 1726, the Church was organized with the following members; Captain Samuel Chapman, Abraham, James and John Post; Jared and Thomas Spencer; Margaret Chapman, Lydia Grenil, Sarah Spencer, Mary Lay, Mary Denison, Sarah Brooker, and Mary Waterhouse.

Captain Chapman was a grandson of the settler, Robert Chapman, and the son of Robert, Junior, who was one of the messengers from New London County to the convention which drew and adopted the Saybrook Platform. Abraham Post was a grandson of Stephen Post the settler, and Lydia (Peabody) Grenil was a granddaughter of John Alden and the charming Priscilla, whom he courted for another man and won for himself.

In January, 1726, the people voted to build a meeting-house, but it was several years before the church was completed. This delay was, seemingly, not the result of indifference or procrastination, but of lack of money. The slow progress of the steps taken toward the building show this. On Christmas, 1727, a committee was appointed to secure sleepers and underpinning; in May, 1728, another committee was appointed to place the sleepers, and still another for procuring glass and lead, and so on for a year or two longer. In 1730, the pulpit was built and

the lower seats put in place; in 1733, the pulpit was provided with cushions; the plastering was finished; steps were made and placed in front of the door and the doors were hung on hinges and provided with means of fastening. In 1738, the galleries were finished and nothing more, in the way of work, was done till 1763, when one side and two ends were covered with oak clapboards, which were painted a sky-blue, and window frames, with sashes furnished with glass, were put in. In 1794, the queer old square pews, with seats around the four sides, were replaced with straight pews. This church, begun in 1727, and standing for so much sacrifice, hope and determination, was taken down one hundred years later, in 1828, and a new church was built upon its site. In 1860, the second church was removed and the third built on the same site and being burnt in 1892, a fourth church was built upon the same site around which were so many precious memories.

The great number of years in which the first two ministers were in charge was quite typical of early New England. The Rev. William Worthington was born in Colchester, was graduated from Yale in the class of 1716, and was minister of the Westbrook Church for thirty-two years. The Rev. John Devotion was a graduate of Yale in the class of 1754, and minister of the Church for forty-five years.

BUSHNELL'S AMERICAN TURTLE.

East Windsor was the home of the inventor of the first steamboat to actually run and carry passengers, and the fact that John Fitch was born there will make that town notable for all time.

Westbrook was the home of the inventor of that most feared naval weapon of the twentieth century, the sub-marine torpedo boat and the fact that David Bushnell, the inventor, was born in Westbrook, will make that town notable for all time.

It is an odd fact that that notorious appropriator of other men's ideas, Robert Fulton, who robbed John Fitch of the credit which he earned and deserved, also appropriated the ideas of David

Bushnell, but did not succeed in robbing him of the credit and honor due him and his memory.

David Bushnell was born in 1742, on his father's farm which was located away from the more thickly settled portion of Westbrook. At the age of twenty-seven, David's father died and while his loss was great, the death of his father proved to be a great gain to the world, for David's sense of duty was such that had his father lived, he probably never would have left the farm where his services were needed, to obtain the education he so much craved and so, doubtless, would not have thought out sub-marine navigation.

After his father's death, David disposed of the farm. At a time when boys of but fourteen were entering Yale, David, at the age of twenty-seven, prepared for Yale under the instruction of the Rev. John Devotion, the minister of Westbrook, in two years. It is probable that the idea of sub-marine explosions occurred to him while an undergraduate for, when he was graduated in 1775, he began his experiments.

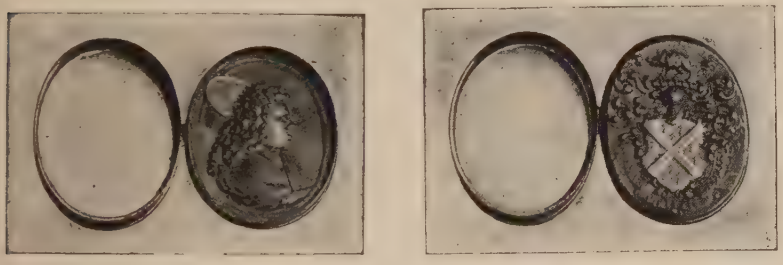
The first step was to prove that gunpowder would explode under water. This was demonstrated with a wooden receptacle filled with powder. The bottle-like receptacle was submerged, with a heavy plank on top and on the plank a hogshead filled with stones, till its top was just above water. The explosion threw stones and bits of wood into the air and demonstrated just what Bushnell believed that it would. He continued his experiments till all possibility of doubt of their success was eliminated, and then began to work out plans for the "American Turtle", as the Adam of sub-marine torpedo boats was called by him.

In April, 1777, Mr. Bushnell informed the Governor and Council that he had a plan by which the entire British navy in American waters could be blown out of water. Governor Trumbull — Washington's "Brother Jonathan", who is to-day depicted, with a coat of stars and "pants" of stripes, as the human emblem of Yankee Land — and General Israel Putnam, immediately appreciated, that if Mr. Bushnell's ideas would work the war would soon be a matter of history. They gave him every necessary encouragement and assistance. The construction of the "American Turtle" was begun at the Ferry. The hull was

in the form of two upper shells of a turtle, one above and the other below inverted. It was seven and a half feet long and probably about the same width and was only large enough to contain the courageous man who was to work it. The supply of air for the "crew" was sufficient to last thirty minutes. The greater portion of the ballast was under the keel and was so arranged that it could be lowered to act as an anchor. The motor was the man inside the boat, who worked the paddles with his feet. It was equipped with a compass, light and barometer, the latter for determining the depth below the surface. The kind of light to be used was a most troublesome matter to determine. With but a limited supply of air a flame could not be considered, for the air would soon be burnt up and the man would be suffocated. Mr. Bushnell's first experiment was with a kind of luminous wood which was satisfactory only if the atmospheric conditions were favorable. As a last resort he wrote to Benjamin Franklin for advice and for information in regard to the use of phosphorus. This was finally decided upon and used with success. In the bottom of the boat was a valve to admit water when it desired to descend below the surface. For returning to the surface, two brass force-pumps were provided for expelling the water. There were windows of heavy glass and ventilators with air pipes reaching to the surface of the water. At the stern, above the rudder, was the magazine. It consisted of two pieces of oak, hollowed, in which were 150 pounds of powder. This magazine was lighter than water so that it would rise against the bottom of the ship to which it was to be fixed. Inside the magazine was a mechanism, arranged to be set to run for any period of time up to twelve hours. When it stopped, a lock resembling a gun lock was sprung and the 150 pounds of powder was exploded.

A brother of David Bushnell was to make the first experiment, but illness prevented, so a sergeant of one of the line regiments was given the hazardous honor. The "Eagle", one of Lord Howe's ships, of 64 guns, was chosen for the first trial, where she was lying in New York harbor, and General Putnam was on the wharf to witness the attempt. The sergeant tried to fix the screw to the bottom of the ship but did not succeed, as the screw

came in contact with some iron. The sergeant's lack of experience was the cause of failure. When returning to land he thought he had been sighted by the British, so he cast off the magazine, which was timed to explode in an hour. The mechanism worked and the explosion filled the British with consternation and fear and the atmosphere with flying water. In 1777, Mr. Bushnell, himself, tried to blow up the " Cerberus ", at anchor off New London. The attempt was made from a whale boat and although he did not blow up the man o'war he did destroy a schooner, just astern, that the British had captured. The sailors on the schooner seeing the line attached to the magazine, drew it inboard thinking it was a fishing line. When they



GOV. YALE'S SNUFF BOX.

drew on board the contrivance at the end of the line their interest was great, but before they could satisfy their curiosity it exploded and killed three men besides destroying the schooner. It seems that Mr. Bushnell had provided for just such an occurrence by placing wheels with iron points, on the outside of the magazine which would be revolved when the magazine was raised from the sea up the side to the deck of the vessel. The revolution of these wheels set the mechanism so that the explosion would take place in five minutes after they began to revolve. Just why the " Turtle " was abandoned, after demonstrating that it would destroy vessels, is uncertain. It had accomplished a great good for the Colonies for the British were terrified. They feared that every object seen floating on the surface was one of those Yankee infernal-machines and, as a

result, they were not so bold in their naval operations near the coast.

Nearly every one is familiar with the historic "Battle of the Kegs" on the Delaware River, and how those same kegs filled the hearts of the bravest Britons with dread; dread of the unknown, which unmans the bravest; dread of what those wretched Yankees might do next by means of Bushnell's devilish-inventive genius.

The kegs were arranged with an interior mechanism similar to that in the magazine of the "Turtle" only, instead of exploding at the end of a fixed time, they were exploded upon coming in contact with a hard object. These kegs were set afloat on the Delaware at night, that they might float down to the British ships and blow them up. It so happened that they first came in contact with the ice floating on the river and were exploded with great violence and noise, blowing up the ice and one British schooner. The explosion sent the British, like hens seeking shelter from hail, wild with terror to every place of safety to be found. They imagined every impossible thing. One of their wildest ideas being that each keg was occupied by a Yankee and that the Rebels were attempting an aqueous version of the Wooden Horse of Troy.

The British were so greatly mortified by their fright, that they offered a reward for David Bushnell, and they did not care whether he should be presented to them in the form of a man or a cadaver. The British did actually obtain possession of Mr. Bushnell without paying the reward, but the same genius which produced the "American Turtle", helped him to make his escape. After the "Battle of the Kegs", he joined the Patriot army as a private and was captured in an engagment with the British, and placed on board one of the British frigates, in Boston Harbor. Mr. Bushnell acted the part of a person of weak mind. He was seen, one day, hacking at the rigging with a hatchet and when an officer asked what he was doing, Bushnell replied that he always had to cut the brush and clear the land in the spring. When this was reported to the commander of the ship, he directed that "the fool" should be put ashore. Bushnell and the officer who had him in charge stopped at a

tavern. While the officer had a drink, Bushnell wrote a note to the commander of the ship telling him who "the fool" was. The pitiful remnants of the "Turtle" are now in a barn on the Bushnell farm in Westbrook, in possession of one of his descendents. It was all there not so long ago, but parts of it have been stolen or lost.

CHESTER.

CHESTER is another child of Saybrook and it continued to be under the jurisdiction of that venerable town till it arrived at its majority so to speak, in 1836, when it was incorporated. In the early days it was known as Pattaquonk Quarter and continued to be so called, till the parish was incorporated, in 1740, when it was named Chester.

Tradition gives Jonah Dibble, of Haddam, the credit of being the first settler of Chester, just before 1692, then followed Andrew Warner, of Hadley, in 1696. In the succeeding fifty years families of the names of Parker, Shipman, Waterhouse, Webb, Willard and Southworth, from Saybrook, settled there as did the Canfields and Letts, from Durham.

Chester was much concerned in the boundary dispute between Saybrook and Haddam, which is mentioned under the caption of Haddam. The Indians too, were much concerned for by the adjustment of the boundary their forty-acre reservation was found to be in Saybrook, instead of Haddam, and the inhabitants of Saybrook were not willing to recognize their rights.

The first record of a transfer of property, within the present bounds of Chester, was a deed given by John and Elizabeth Cullick to John Leverett of Boston, dated 1660. Mrs. Cullick received the property by will from her brother, George Fenwick, the proprietor of Saybrook. The land disposed of by this deed was a part of the Twelve-mile Island Farm. Grants, or sales of land, including 700 acres, were recorded in 1672, to a number of persons, but there is no evidence that any of them settled upon their property.

The gift of Cedar Swamp and its fine water-power to Governor Winthrop, for the benefit of the Colony, in 1663, was the cause

of more trouble within the bounds of Chester, for Saybrook denied the right of the proprietors to make the grant. John Chapman and John Clark represented Saybrook in the negotiations with Governor Winthrop regarding the property. The Governor relinquished the property to Saybrook, in 1688, with the stipulation, that the timber and land should be sold only to inhabitants of Saybrook. The swamp was divided into lots, running east and west through the swamp, that were from one and a half to twelve rods wide. These were disposed of by sale or gift to inhabitants of Saybrook.

In 1734, the individuals who owned property about Cedar Swamp Pond gave a deed of a narrow strip of land, surrounding the pond, for a nominal sum to Samuel Willard, in appreciation of his services as a surveyor. Mr. Willard already owned considerable land there, which included the outlet of the pond and so, of course, the valuable water-power. His son, George Willard, built the first saw and grist-mills of Chester, on this site. The property was owned by the Willard family for a great many years.

Up to 1729, the inhabitants of Chester attended Church, and paid their portion for the support of the minister of the Church, near Centerbrook, in the present Town of Essex, but in October of that year, they obtained permission to worship at home in the winter months, for four years. This was known as "winter privilege". Two years after the parish was incorporated, on September 15, 1742, the Church was organized, with a membership of twenty-two men and forty-one women and the Rev. Jared Harrison its first minister. The first meeting-house was built in 1743, but it was not finished till 1750 (although it was worshipped in) and even then, the church was never ceiled or plastered, the timbers being left exposed to view. Under the church was an open space where sheep congregated and made such a racket with their bleating that the service was frequently interrupted, till one of the men drove the woolly disturbers away. At different times, beginning with 1773, there was a lack of harmony in the congregation because of a presence of harmony in the choir that was objectionable. This was a "new-fangled" style of singing that had been introduced by the

younger members of the congregation, and was disapproved by the older members. This contest over the harmony of sound, which had caused a discord in the harmony of interests, was finally arranged by permitting the young people to have charge of the singing at one service, each Sunday, for a brief period of time.

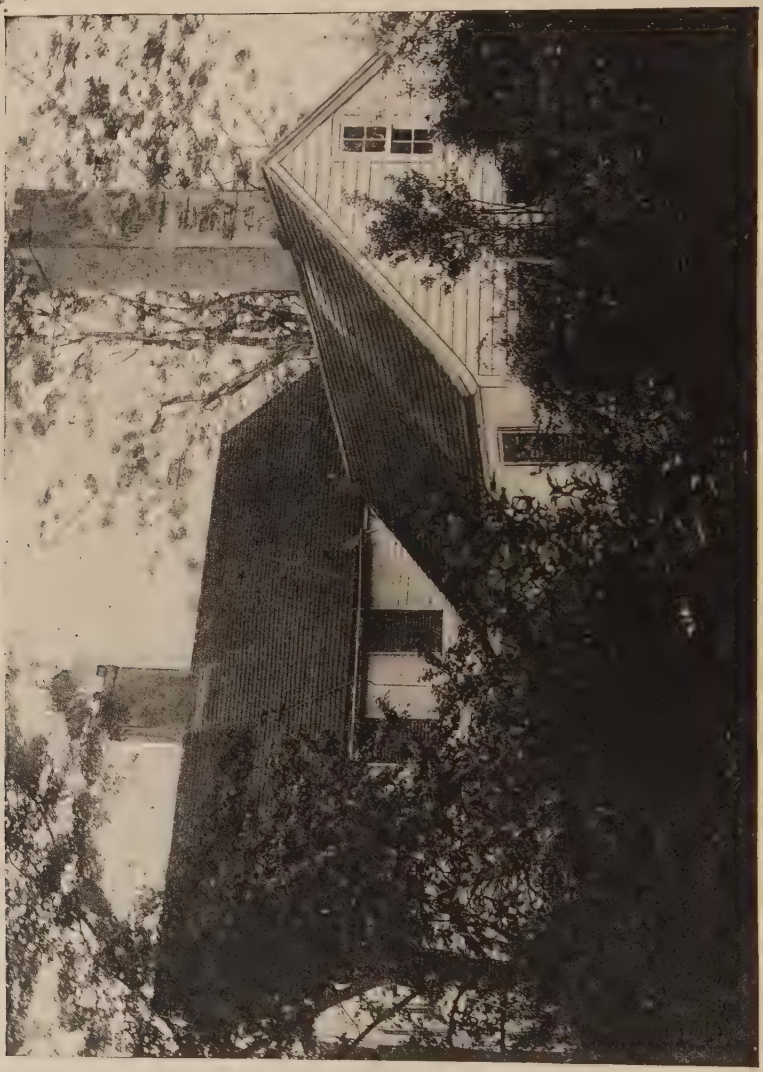
The first permanent school was started in 1755. It was under the control of the Church till the school-system was established.

The building of vessels and trade with the West Indies occupied the time of many individuals profitably for a period of about sixty years, which began some twenty years before the Revolution. The principal builders of boats and ships were members of the Leet, Colt, Buck, Stevens, Lord, and Denison families. In the West India trade were Gideon Leet, Jonathan Warner and William Mitchell, they being the merchants doing the greater part of the trade with those islands.

ESSEX.

THAT portion of Saybrook which became Essex was called by the Indians Potapaug. It was a very old Indian settlement that occupied the point, that juts into the Connecticut just north of Thatchbed Island, and like all Indian villages it was delightfully situated, in the midst of charming scenery, as well in the midst of a district where game and other animals, valuable for their pelts, were plentiful and where the high nobility of the finny tribe — salmon and shad — could be had almost without effort.

It was on the Potapaug Point where the first English settlers built their houses, and where the business of the place was transacted for many generations. As Essex grew in population the village crept up the steep hill, to the west of the lowland, and the homes that were built upon the face and top of the hill are approached by gently sloping, terraced streets. A walk along these streets more than compensates for the effort, for the view is constantly changing and each new view of the river, the coves, the islands and the Lyme shore, to the east of the river, seems more charming than those just enjoyed. The natural beauties of Essex and neighborhood are great, and the native refinment and hospitality of the people are in keeping.



HAYDEN HOUSE, BUILT IN 1766.

Some of the early settlers of Potapaug, between 1690, and 1710, were John Denison, of Stonington; John Starkey, of New London; Charles Williams, of Rhode Island; the Lay and Pratt families from the mouth of the river; the Hayden family, from Dorchester; and the Ayres family, which settled at Ayre's Point about 1710. In 1702, the Rev. Thomas Buckingham settled at Beaver Pond. He was one of the incorporators of Yale, and was reputed to be a successful trapper of the valuable beaver, which were found in great numbers on the shores of the pond.

A GLIMPSE OF THE SAIL LOFT AND THE WAREHOUSE BUILT BY ABNER PARKER IN 1753.

"When the West India trade was the greatest, it was frequently filled from ground to roof with rum, sugar, molasses and tobacco."

The growth in population of Essex was slow till just before the Revolution, when its ship yards and ropewalk were very busy as were the few merchants, whose storehouses were filled to the eaves. John Tucker began the ship building industry about 1720. From this small beginning there grew up a business so great, that there was a time when thirty vessels of various kinds and tonnage were on the stocks at once in the different yards. One of the ship and schooner builders, who did the most business, was Nehemiah Hayden, in 1742. Uriah Hayden, in 1750,

was the builder of some of the most famous ships of the Connecticut River, among them being the " Oliver Cromwell ", which is said to be the first man o'war ever owned by the United States. She carried 24 guns and was launched in 1775, for the Colony of Connecticut, but was soon after transferred to the National Government. Richard Tucker and Ebenezer Hayden, also in 1750; Samuel Williams just before the year 1800; Ashabel Pratt, Judea Pratt, Captain Noah Scovill, Amasa Hayden, just after the year 1800; Noah Starkey, Austin Starkey, and David Williams, 1815; Charles Tiley, 1825; R. P. Williams, and David

ESSEX.

The house built by Robert Lay in 1730.

Mack, 1830; and Captain Frank West, and Nehemiah Hayden, 1835. The last named builder launched the " Middlesex ", 1,400 tons, in 1851, the largest ship built at Essex. The Elizabeth Denison, 1,000, was launched by Noah Starkey in 1839. The embargo of 1812 to '14 caused a falling off in the business, but it increased again and was at the height of its prosperity about 1840. About 1800, the ropewalk began operations and did a

large business in making cables, and material for rigging the vessels built in Essex. The old warehouse, shown in the picture, was built by Abner Parker in 1753, but soon after was owned by the Haydens and is still owned by Mr. James Hayden, the grandson of Uriah Hayden. Trade with the West Indies began at about the same time as ship building and continued for more than a century. When the West India trade was the greatest this old warehouse was never empty. It was frequently filled from ground to roof with rum, sugar, molasses and tobacco, to be shipped in small boats up the river, or transported inland in carts. The products of the river settlements and large towns were stored in this building till loaded upon ships and schooners outward bound. Just south of this warehouse is Hayden's wharf, upon which stands an old sail-loft, in which smaller boats were

"A FLINT-LOCK PISTOL OF GREAT SIZE, BEARING THE DATE OF 1730."

built, rigging stretched and sails made, for many years. Just to the north, where the New York boat ties up, was Lay's wharf, built by Robert Lay, who built the house shown in the picture, just back from the wharf, on a bluff, in 1730.

The Hayden residence is just behind the sail-loft. It is on a slightly lower part of the bluff upon which the Lay house is situated, and directly across the street from it. The front yard of the Hayden house abuts upon Hayden's wharf. This charmingly situated, old-time residence was built by Uriah Hayden in 1766, and is now occupied by his grandson, James Hayden. The interior of the house is quaint and eminently home-like and contains many rooms, some of them of unusual size. The house is filled with fine specimens of Colonial furniture, which have come down through succeeding generations of Haydens,

and of many rare and costly articles that were picked up in Europe by the different members of the family, who not only built ships, but commanded them, or sailed in them for recreation and travel. The Hayden residence was a tavern from the year it was built down to about 1800. The old sign, painted in England, bears the letters and numerals "U. and A. 1766", the U, standing for Uriah Hayden and the A, for Ann his wife. A very long, low room on the south side of the house has a door with an elaborately carved George the Third brass knocker, and hanging on the walls are pictures of George the Third and his Queen, which have hung there since 1766. Mr. James Hayden has a flint-lock pistol of great size, bearing the date of 1730, and a flint-lock musket, of 1756. Both weapons are in perfect condition and the present Mr. Hayden has shot ducks with the musket many times in his youth. The musket has a barrel five feet and four inches long. It was originally four inches longer, and was bell-mouthed. This four inches was cut off many years ago, as the wide muzzle caused the shot to scatter too much. That the boat-building art has been inherited by the family is evidenced by a fine sloop yacht, and one or two smaller pleasure boats, that were built by Mr. James Hayden, in the lower portion of the old sail-loft.

Other taverns in the old days were the present Griswold House, an excellent country hotel, that has been a hotel for more than a hundred years. It was first kept by Ethan Bushnell. At Centerbrook, a village near the center of the Town of Essex, was a tavern kept by Danforth Clark, about 1800. It was on the site of the home where Chapman Gladding lived in 1883. Clark was a popular proprietor and his tavern was notable in its day for its hospitality and good living.

The first saw-mill of Essex was built in 1705, by Ensign William Pratt and Sergeant Nathaniel Pratt, on Falls River. In 1715, Charles Williams and John Clark, Jr., built a grist-mill on the same stream. The first machine in the United States for cutting the teeth of combs, was invented by Phineas Pratt and Abel Pratt, father and son, and the making of combs was first

begun by them in Essex, just before the year 1800. In 1802, William's ivory-comb works was started at the mouth of Falls River, but little business was done by them till five years later, in 1807, when it increased greatly and was profitable. In 1816, this works was united with a comb works at Deep River, in Saybrook.

OLD LYME.

CHARMING old Lyme, mother of lawyers, judges, statesmen, diplomats, and multi-millionaire-financiers; separated from Saybrook only by the width of the Connecticut River, but how differently situated! On higher and more fertile soil; shut in from the storms of the north and the piercing winds of the east; exposed only on the south-west (that mysterious quarter in which the Indians placed their "happy hunting grounds", because only from heaven could come the sweet, life-giving south-west breeze) and settled by men and women of gentle-birth who, with their descendants, have helped to make America notable in the world! Never disturbed by the noise and turmoil of factories, nor hampered (and prospered) by commercialism. Unattractive to the emigrating refuse of Europe, it remains an old-fashioned gem in an old-fashioned setting.

It is, perhaps, the only river town in the State of Connecticut, that has remained a place of residence, where mental wealth and breeding are more highly regarded than dollars and cents. Its only occupation in the old days was the building, and sailing of ships to the great markets of the world. An occupation at once dignified and broadening.

When Old Lyme was settled in 1664, it was known as East Saybrook, it being a part of that town. The original township covered an area of about eighty square miles. Lyme was incorporated in 1667.

Matthew Griswold was the first settler. He received a grant of land from George Fenwick in 1645, and moved from Saybrook to Lyme, calling his place Black Hall. He was soon followed by the DeWolf, Champion, Noyes, Lay, Ely, Lord, and Lee families, who took up the greater part of the town. Up to 1667, the place was known as East Saybrook, but in that year it was set off and incorporated as the town of Lyme.

THE ROCK UPON WHICH WHITEFIELD STOOD WHEN HE PREACHED TO A MULTITUDE IN LYME.

The Rev. Moses Noyes, of Newbury, Massachusetts, a graduate of Harvard, was the first minister. His pastorate of sixty-three years began in 1666, and ended in 1729. The Rev. Samuel Pierpoint, of New Haven, a graduate of Yale in the class of 1718, became assistant to Mr. Noyes in 1722. His wife was a daughter of the Rev. Thomas Hooker. Mr. Noyes was accidentally drowned in the Connecticut in 1733. The third minister, the Rev. Jonathan Parsons, of Springfield, a graduate of Yale, was ordained in 1731. The fourth, was the Rev. Stephen Johnson, of Newark, New Jersey, a graduate of Yale in the class of 1743, who was in charge of the church for forty years. The fifth, was Rev. Edward Porter of Farmington. The sixth, was the Rev. Lathrop Rockwell, of Lebanon, a graduate of Dartmouth. He was pastor from 1794 to 1828. He had a successful school of youths. Judge Matthew Griswold had a law school that turned out many notable lawyers.

John MacCurdy, a gentleman of Ireland with Scottish blood in his veins, purchased the residence known as the MacCurdy house in 1750. Instinctively opposed to the British government, he became a strong partisan of the Colonists in their opposition to British injustice. Tradition has it, that he and his friend, the Rev. Stephen Johnson, minister of the Lyme Church, spent many hours together in the MacCurdy home discussing the Stamp Act and other equally offensive acts, and that the first published article definitely suggesting resistance of the enforcement of the Stamp Act, even to actual rebellion, was written by Mr. Johnson in this house. The article was printed in the Connecticut Gazette, through the influence of Mr. MacCurdy. Other articles and pamphlets followed, undoubtedly from the same pen, but no one seemed to know their source.

The Sons of Liberty in New York had manuscripts of a treasonable nature, but no one was willing, or possessed of enough courage to print them. John MacCurdy, of Lyme, being in New York heard of them and finally obtained permission to copy them. He took them back to New England with him where they were printed and sent out over the country. This was in 1765. Nearly every able-bodied man of Lyme joined the 500 who went on horseback to Wethersfield to demand the resignation of the much hated Ingersoll, the Stamp Commissioner. And so mat-

ters progressed in Lyme to the beginning of the Revolution, the patriotism of the people keeping pace with the times always, and frequently running ahead of the times, through the aggressive patriotism of the people. In 1774, a peddler entered Lyme with his saddle-bags filled with the delicious and longed-for but obnoxious tea. It was taken from him and burnt while the mouths of the patriotic matrons and maids watered at the thought of the comforting beverage it would have made.

The home of the Griswolds was at Black Hall where the fine

MC CURDY HOUSE, LYME.

mansion of Governor Roger Griswold was built, overlooking the Sound. Matthew Griswold, a son of the Governor, had two love experiences. In the first he showed a degree of straightforward determination that was strikingly lacking in the second, which culminated in marriage, the proposal being brought about by the lady.

Governor Matthew Griswold is described as being grave, shy and some what awkward. His first love affair took him to Durham — on horseback and a long journey it was — where the young woman lived. She had two strings to her bow — Matthew Gris-

wold and a certain physician whom she preferred of the two — but she was unwilling to loose the first string till she was sure of the other. This kept Matthew busy riding the long distance between his home in Lyme to her home in Durham. As he had a suspicion that he was being kept for a " forlorne hope " he, one day, brought matters to a head by demanding an immediate reply to his oft repeated proposal, only to be again told that she would like a little more time, to which he replied: " Madam, I will give you a lifetime ". The physician did not declare the love she hoped he had for her, so she lived and died a spinster.

Finally, his charming cousin, Ursula Wolcott, was a guest at Black Hall. Matthew was smitten with her, but his experience had made him shy of her sex. But Miss Wolcott had a mind as well as beauty. She loved Matthew and suspected that he loved her, although he failed to declare it. One day when they met on the stairs, Miss Wolcott asked:

" What did you say, Cousin Matthew ".

" I did not say anything ", was his reply.

The question and reply were repeated at other meetings several times till, meeting on the beach, Miss Wolcott asked her question for the last time, for she added after his answer:

" It is time that you did ".

So, Miss Ursula Wolcott became Mrs. Matthew Griswold. Her family was notable for the number of governors it contained. Besides her husband who became governor, there were her father, Governor Roger Wolcott, her brother, Governor Oliver Wolcott, her nephew, the second Governor Oliver, and her son became the second Governor Roger Griswold.

Black Hall was famous for its fine hospitality and other attractions, not the least of them being, in the days of " What did you say, Cousin Matthew," Cousin Matthew's eight handsome sisters who were known as " the Black Hall Boys " because of their high spirits, their success in athletic sports and exercise, and their good fellowship with the world. New England has just such girls in this century, but in that century, when the people were rather strait-laced, such joyous, healthy, spirited girls were more noticeable than they are now.

Phœbe married the Rev. Jonathan Parsons and so became the mother of that daring and successful Revolutionary soldier,

General Samuel Holden Parsons. The Rev. Jonathan Parsons was a good man and a dandy. He had a passion for ornament, jewels and fine clothing and was very particular about his personal appearance. This was something of a shock to his parishoners, and a source of fun for his fun-loving wife Phœbe, who was one of "the Black Hall Boys". One night, just as Mr. Parsons was starting for prayer-meeting, after looking in the mirror to see that his hair was right and his neck-cloth well arranged, Mrs. Phœbe hugged him,

MATHER HOUSE, LYME.

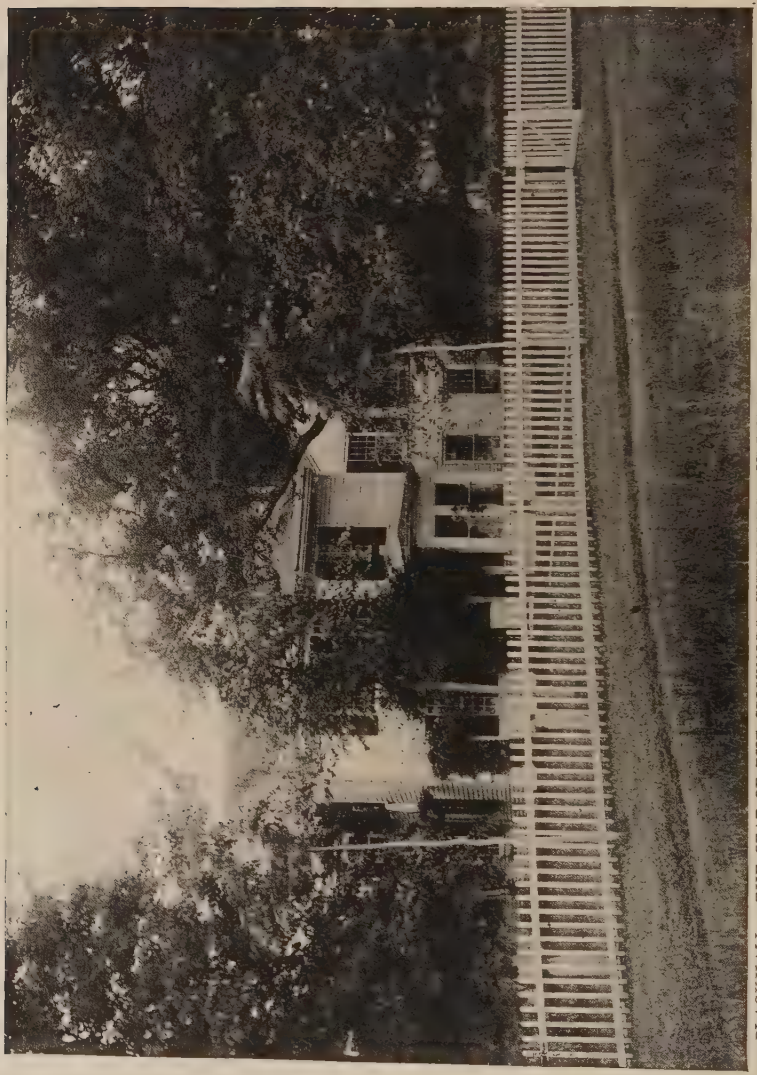
patted his face and kissed him. When he arrived at prayer-meeting he saw the faces of the people undergoing muscular contortions, which caused him to fear they were suffering with St. Vitus' dance, or possibly with cramps. The fact of the matter was, that Mrs. Phœbe had blackened his face with that patting-hand. On another occasion, she stole a leaf from his sermon and sat staring up at him from the minister's pew, gloating over the confusion she had caused.

About 1671, there was a territorial dispute between Lyme and New London, of a nature similar to that between Saybrook and Haddam, but it was very differently settled. A strip of land four miles wide was in dispute, both towns claiming it. Both towns proposed to let the other have one mile of the strip and, of course, both refused. As the land was not considered to be of sufficient value for a long and expensive law-suit, the people of the two towns decided "to leave it to the Lord". As they expressed it, their pious determination was misleading, for their method of leaving it to the Lord was a bare-knuckle fight, between two champions from each town. The champions of Lyme were William Ely and Matthew Griswold, not "What-did-you-say-cousin-Matthew," but a Matthew of two generations earlier than his day. The result was most satisfactory. The fight went to the Lord and the land in dispute to Lyme.

Roger Lake, about four miles north of Lyme Village, was a favorite resort for Indians and for many years they had a permanent village on its shore. It is tradition, that the cave, near Lion Rock, was a hiding place for Kidd and other pirates and that they buried treasure on the shores of the lake.

General Samuel Holden Parsons was born in Lyme. With the intention of becoming a lawyer, Samuel Parsons prepared for Harvard College, entered and was graduated from that institution with the class of 1756. He then entered the law office of his uncle, the Hon. Matthew Griswold, who was Governor of Connecticut, and applied himself diligently to the study of his chosen profession.

He began to practice for himself in Lyme and almost immediately took an active part in the affairs of the community, as the representative of Lyme in the Legislature, where he was continuously for twelve years. In 1774, he received an appointment as King's Attorney for New London County. He attained an eminent place in the legal fraternity of the Colony and his law practice was a very profitable, but neither ambition nor wealth caused him to hesitate a moment when his country needed every patriot it could obtain. At the breaking out of the Revolution he resigned the King's Attorneyship.



BLACKHALL, THE SEAT OF THE GRISWOLDS WHEN MISS URSULA WOLCOTT COURTED HER SHY COUSIN MATTHEW, AND ALSO THE HOME OF "THE BLACKHALL BOYS."

In April, 1775, he was one of the few daring men who planned the surprise and capture of Ticonderoga. For this purpose the patriots took £810 from the treasury of the Colony, without the knowledge of the Assembly, for which they gave their personal notes and receipts (presumably with the agreement, that should the enterprise fail, they would return the money to the treasury from their own pockets) which were later cancelled by the Assembly. This affair did more toward giving the people of Connecticut the moral courage which they needed, in their contest with Great

FRANKLIN MILE STONE, LYME.

Britain, than anything else that had taken place. Soon after, he received a commission as colonel of a regiment with which he marched to Roxbury, Massachusetts, where they remained till the British evacuated Boston. He was in the battle of Long Island, in August, 1776 and was promoted to the rank of Brigadier General. As such he took an active, intelligent, and courageous part in many important military events near New York City, the Hudson River, and in the western portion of Connecticut, under General Washington and General Putnam. In 1780, he was promoted to the rank of Major General and was

one of the judges who tried that fine gentleman and brilliant soldier, Major Andre, whose necessary death as a British spy caused the great-hearted Washington such keen sorrow. General Parsons' brilliant and successful attack, in 1781, upon the British at Morrisania, caused Congress to direct Washington to express the thanks of that body to General Parsons. Toward the end of 1781, the Governor, and Council of Safety, turned the command of the state troops and the Coast-guards over to General Parsons, with full power to do with them as he thought necessary in protecting the people of Connecticut against attack by the British.

When peace was declared, General Parsons opened a law office in Middletown. He represented Middletown in the Legislature and was the life of the bill for the formation of Middlesex County, in 1785. That same year he went to Ohio and in January, 1786, he, with General George R. Clark and General Richard Butler, represented the Government in a treaty with the Indians, near the mouth of the Great Miami river, that resulted in the ceding of a large tract of territory by the Indians to the United States. General Parsons returned to his home early in 1787, and in October of that year, Congress appointed him Governor of the North West Territory, but he delayed his going so that he could take part in the State Convention for the endorsement and adoption of a National Constitution, in January, 1788. In 1789, he served with Oliver Wolcott, of Litchfield, (who was later Governor of Connecticut) and James Davenport, Jr., of Stamford, on a committee for a treaty with the Indians who claimed lands in Ohio. While returning to his home in Marietta, Ohio, he was drowned in the Rapids of Great Beaver Creek, on November 17, 1789, in the fifty-third year of his age.

CLINTON

IN OCTOBER, 1663, the Legislature at Hartford, passed an act for forming a plantation at Hammonassett (this being the Indian name for Clinton) with certain definite, mandatory provisions, to the number of nine. It was but natural that one of the two most important should be, to quote:

> They shall settle an able, orthodox, godly minister free from scandal etc. etc.

There is a suggestiveness about the last three words which is somewhat misleading, since it implies that ministers were frequently — not free from scandal. It is more than probable that the word scandal, does not refer in any way to the personal, private lives of those heroic priests of God, who did even more than their full share to make New England what it is, but to their faithfulness to the Congregational Church, or to the Saybrook platform. Too great liberality, or too little strenuousness in adhering to the platform, being considered scandalous.

The other of the two prominent provisions was, that the plantation on the east side of the Hammonassett River, still so called, should consist of at least thirty families. The plantation began its existence with but twenty planters, or heads of families, and not long after their settlement, ten of the twenty left for other parts. So the plantation continued to exist with but ten families, till two years later, in December, 1665, when the required number was actually present as settlers.

To the Yankee of 250 years ago, the same as it is to the Yankee of to-day, the next most important matter to the Church and worship was the School and education. As early as November 15, 1703, the little Town voted to build a schoolhouse to be sixteen feet square —"with room for a chimnie"— and to be situated upon meeting-house hill. The school was in session for one half of the time in the winter and the other half in the summer as required by law. Atenry Crane, Sr., was chosen for the schoolmaster for one year, at a salary of eleven shillings weekly.

The early history of religious worship in Clinton is meagre

and indefinite. According to the Rev. J. D. Moore's Historical Sketches, John Colton preached to the people before the Church was organized, but where John Colton came from or where he went, seems not to be known.

As was frequently the case in those very early days, the people were called to worship by the drum. In 1666, the Town agreed with Nathan Parmlee to beat the drum on Sundays for the sum of forty shillings a year, and he was to maintain the drum at his own expense. Two years later, Samuel Griswold was the Sunday-drummer, with a salary increased to one pound and ten shillings a year, and eight months later the Town voted to buy

THE HOME OF DR. BENJAMIN GALE, WHO DIED IN 1790.

He expected to re-occupy it after the day of judgment.

a new drum, the supposition being, that brother Griswold's strong arms had made such a purchase necessary

The little settlement was known as Hammonassett till May, 1667, when it was called after the famous Warwickshire town, Kenilworth, whence a number of the settlers came to the Colony. Through a lack of education, or carelessness, or both, the spelling was changed to Kenelwort and Kenelmeworth to Killingworth, as a portion of the town is still called.

The Rev. John Woodbridge, the first of that fine family to be born in America, was called as the first pastor of the Church, in his twenty-third year, in 1667. This young divine's grandfather, the Rev. John Woodbridge, was a distinguished dissenting minister in England, and his grandmother was the daughter of the Rev. Robert Parker, a writer of note on religious subjects and a friend of non-conformity. His father, also John Woodbridge, was born in Stanton, Wiltshire in 1613. He went to Oxford University but when the oath of conformity was required of him, he refused and so had to obtain his education elsewhere. Being a strong and consistent dissenter, he came to the Colonies, with his uncle, the Rev. Thomas Parker, in 1634, and in 1641, he married a daughter of the Hon. Thomas Dudley. Mr. Woodbridge was ordained and became the first minister of the Church, in Andover, Massachusetts. It was in Andover that the John Woodbridge who became the first minister of the Killingworth Church, was born, in 1644. He was graduated from Harvard at the age of twenty, in 1664, and spent the following three years in the study of theology and, in 1667, became the minister of the Killingworth Church. His home lot, of eight acres, was on Main and South streets. Early in the second year of his pastorate he was given, by vote of the Town, £60 toward the building of a parsonage. His salary, the usual combination salary, was £60 and fifty loads of fire wood. The Rev. John Woodbridge's first home was near the Elias Wellman place and later he lived on the corner known as the "Stanton place". Mr. Woodbridge resigned after twelve years of faithful service, much against the wishes of his parish, and went to the Church in Wethersfield, where he remained as minister till his death, in 1690, in the forty-sixth year of his age. Woodbridge, the charming hill town a few miles northwest of New Haven, was named in honor of the Rev. Benjamin Woodbridge, of the same

REV. JONATHAN PIERSON'S SILVER CIDER MUG.

family, the first minister of the Church in that place, where his faithful service extended over forty-three years. The Rev. Benjamin was a grandson of the Rev. John of Killingworth.

After Mr. Woodbridge left Killingworth for Wethersfield, the Church in Killingworth was in a state of discord and disagreement for fifteen years, and no successor to Mr. Woodbridge was secured till 1694, when the Rev. Abraham Pierson, who will be famous in America for all time as being one of the original founding-trustees of Yale and its first Rector, was called as the second minister. He was a son of the Rev. Abraham and was born, some authorities say, in Southampton, Long Island, and others in Lynn, Massachusetts, in 1646, and was graduated from Harvard in the class of 1668. Mr. Pierson succeeded in restoring the old harmony and peace that obtained under the pastorate of Mr. Woodbridge.

It was at about the time Mr. Pierson became minister of the Killingworth Church, that the people of Connecticut recognized the need of a college in which the youth of the Colony could be educated for the Church and for public office in the Colony. In 1700, Mr. Pierson was one of the several ministers chosen by the people to found the Collegiate School at Saybrook, by giving a number of books with the statement:

> With these books I lay the foundation of a college in this Colony.

Had nothing further taken place in Mr. Pierson's life than this act, he would still be famous among the educators of this country, and especially among Yale men, but a greater privilege was in store for him, for the people selected him for the first Rector of this noble institution, which began its long life of usefulness with a faculty of one and an undergraduate membership of one.

The choice was well made, after careful consideration, for Mr. Pierson was a man of scholarly attainments and was greatly interested in educational matters. He had already written a work on Natural Philosophy, which was used as a text book in the School for many years. When the people in Saybrook became desirous that the School and its Rector should be removed to that town, Mr. Pierson's parishioners strongly objected to permitting their loved minister to leave them, and before the

STANTON HOUSE.

A massive carved oak timber from Rector Pierson's house, which was on the same lot, forms part of the support of the chimney.

matter had been finally decided, Mr. Pierson died at the age of 61, in 1707.

Although the good people of those early days were intensely earnest in their desire for schools and for the liberal education of their children, there is nothing which so strongly emphasizes the primitive simplicity of that which they considered a liberal education, as the Town records. There being no politics in those days, as we understand it, public officers were chosen for their prominence and ability, so it would be but natural to suppose that the Town clerk was chosen for his education, as well as for his prominence in the Church. The Town records show that the men who wrote them were often entirely unable to express themselves in a simple, straightforward manner. Some of the records, not only of Clinton, but of many other towns, require long and careful study before any accurate idea of the meaning which they wished to convey can be arrived at.

Mr. Woodbridge's successor was the Rev. Jared Eliot, D. D., M. D., a combination of professions which made the man practicing both an unusual blessing to the community. It was not an unusual thing for the minister, of the earliest days, to be a healer of sick bodies, as well as a healer of sick souls.

Dr. Eliot was the son of the Rev. Joseph Eliot, of Guilford, in which place Dr. Eliot was born on November 7, 1685. His grandfather was that famous man known as "Apostle" Eliot. Dr. Eliot was one of the early graduates of Yale, his class being 1706. He married Elizabeth Smithson, of Guilford, on October 26, 1710. The Rev. Thomas Ruggles described Dr. Eliot as follows:

> His person was well proportioned; he was favored with an excellent bodily constitution. Idleness was his abhorrence, every moment of his time was filled with action; perhaps no man slept so little, in his day, and did so much in so great a variety. Always active, bright and pleasant; his mind was especially adapted for conversation and happily accommodated to the pleasures of social life. He abhorred narrowness and the mean contractedness of party spirit. As he claimed the right to think and act for himself, so was he more than free to accord the same privilege to others. As a physician, he was quick to determine the nature of the disease and to apply the proper remedy.

The Rev. Dr. Eliot's medical reputation became so great that he was called to attend patients whose homes were many miles

distant from his. That no moment of his life might be lost or wasted Dr. Eliot was accustomed to read on horseback, as he was going to the home of one or another of his people who needed his skill as a physician. So absorbed would he become in the book he was reading or studying, that his wise old horse would take advantage of the fact to crop the grass along the path, or on more than one occasion, to wander into a field for a more hearty meal, before the good friend on his back would discover that little progress was being made toward his destina-

YALE MONUMENT, CLINTON.

tion. An amusing anecdote, illustrative of his disregard for small matters, is to the effect, that one Sunday morning, just as he was setting out for the church, he discovered a rip in his black silk stocking. This he mended with his quill pen, by applying ink to the white skin which the rent exposed. The idea of asking his wife to mend the rip properly, with needle and thread, never occurring to him.

As a scientific investigator he was notable. The Society for the Encouragement of Arts, Manufactures and Commerce, of London, England, gave him a gold medal for discovering "that

black sand could be made into iron." Dr. Eliot was liberal with the contents of his purse and with his profession, a large portion of his practice being given, but at the same time he possessed excellent business qualities and so left his family well off in this world's goods. He was a member of the Corporation of Yale for thirty-two years. His death occurred in his seventy-eighth year, on April 22, 1763.

A writer who evidently regretted the change in the spelling of the original English name of the town from Kenilworth to Killingworth, has made an ingenious, if highly imaginary, attempt to prove that Kenilworth and Clinton are the same. He says:

> There are two interesting facts connected with the original and the present names of this place. One is, that Killingworth is a corruption of the first true name; the other is, that Clinton is the same name slightly varied. When the south part of the original Killingworth was constituted into a new town, the name Clinton was chosen in honor of Governor DeWitt Clinton. It is unfortunate that the original name, Kenilworth, had not been selected, but as it was not, the name Clinton is the next best that could possibly have been adopted. It is, in fact, the same name.

This enthusiast then shows (?) that Clin is but a slight change of the first corruption of Kenilworth to Kelinworth, that is, that Clin and Kelin are the same. Granting that there is anyone with sufficient imagination to *hear* a similarity of sound when Clin and Kelin are pronounced, it is difficult to *see* the connection, for he says that Kelin is a *corruption* of Kenil. He then shows that the old Saxon endings *ton* and *worth* signify an inclosure, so it is but reasonable to suppose that he would say Clinworth and Kelinton look and sound alike to him and that they are exactly the same words, "slightly varied." This enthusiastic gentleman then goes on with his proof as follows:

> Nor does the identity of the names rest only upon etymology. It is also proved by historic fact. Kenilworth, England, was the barony of Sir Goeffrey de Clinton. * * * It is most probable, therefore, that the name of the place was Clinton, or Kenilton, as these barons took title from the name of their barony.

Just where Governor De Witt Clinton comes in requires even more imagination.

HADDAM.

THE settlement of Haddam was made in 1662, by twenty-eight young men who settled on the east shore of the Connecticut River, in the neighborhood of Walkley Hill and Mill Creek. Others, who came a little later, settled to the south of Mill Creek, in the vicinity of the present hamlet of Haddam. The names of the first settlers, near Walkley Hill, were — Nicholas Ackley, Joseph Arnold, John Bailey, James Bates, Daniel Brainard, Thomas Brooks, Samuel Butler, William Clarke, Daniel Cone, William Corbee, Abraham Dibble, Samuel Ganes, George Gates, John Hannison, Richard Jones, Stephen Luxford, John Parents, Richard Piper, Thomas Shayler, Simon Smith, Thomas Smith, Gerrard Spencer, Joseph Stannard, William Ventres, James Wells, John Spencer, John Webb, and John Wiat. The majority of them were married but a short time.

In October, 1668, the Town was formed and given the name of Haddam. In those days township lines were loosely granted and carelessly laid out. Disputes were therefore natural and not infrequent. Such a dispute arose between the Town of Haddam and the Towns of Saybrook and Lyme. The north boundary of Saybrook, on the west side of the Connecticut River, was fixed at eight miles north from the Sound, and the north boundary of Lyme on the east side of the Connecticut, was six miles from the Sound. Sometime later, an additional grant was made to Saybrook and Lyme of four miles further north, and a part of this four miles encroached upon the land obtained by the people of Haddam from the Indians. A heated dispute arose, but it was finally settled by a proposal from Saybrook, that the four-mile grant should be divided into a half and two quarters; one half going to Haddam and a quarter each to Lyme and Saybrook. This plan was approved by the General Court in 1669. In 1734, Haddam Township was divided into two parts, the dividing lines being the Connecticut and Salmon Rivers. The town on the west remained Haddam; that on the east became East Haddam.

For the first thirty years the principal settlement in this town

was just back from the western bank of the Connecticut River, at the edge of the long, narrow strip of meadow land. Then, individual families began to move back farther from the river, toward the western portion of the town, among them being the Dickinsons, Hubbards, and Rays, who settled there in 1700, or soon after that year. Later, they were joined by the Lewises, Hazeltons, Tylers, Higginses, Thomases, Knowleses, and Burrs. In 1712, that portion of Haddam called Haddam Neck was settled by Thomas Selden, of Lyme, formerly of Hadley, Massachusetts; and two families of Brainards.

When the Indians sold the land comprising Haddam to the English, they reserved Thirty-mile-Island (now Haddam Island) and forty acres at Pattaquoenk, where they lived for many years, fishing and hunting where they pleased so long as they did not interfere with the settlers. A favorite resort of theirs was a deep ravine, or hollow, on Haddam Neck, in the north-eastern portion, which was for many years known as Indian Hollow, and the small stream running through it was called Indian Brook. The Indians had no name for the whole territory comprising the Town of Haddam, but different parts of the town were given different names. The little settlement in the center of the town called Ponset, by the settlers, was called Cockaponset by the Indians; Higganum, in the northern part of the town on the Connecticut, was Higganumpus, the fishing-place.

As early as 1762, a granite quarry was opened by Deacon Ezera Brainard on Haddam Neck. This was followed by other openings in the same neighborhood and in 1794, a quarry was started on the west side of the river. All of the quarries did a large business, chiefly in curbing and flagstones. The principal market was New York, but Boston, Albany and Baltimore also bought considerable quantities. Early in 1800, wood was a profitable article of commerce in Haddam, three thousand cords being shipped in 1807, of which 2000 were shipped from Higganum Landing. In 1813, Haddam had a "ginnery" in which 250 hogsheads of gin were distilled yearly.

For the first eleven years the people worshipped in the different homes of the settlement. In 1673, they built a little meeting-house, twenty-four by twenty-eight feet on the ground, in which they "feared the Lord" every Sunday and all day Sunday, till

1721, when a new and larger building was erected. As there are no Church records earlier than 1756, it is not possible to give the date of the organization of the Church, but it was probably in 1700. The first minister mentioned in the old records was the Rev. Jonathan Willaube, who was in charge of the Church but a short time.

In 1668, Nicholas Noyes, " an improved candidate ", preached to the people for thirteen or fourteen years, but there is reason to believe that he was not ordained. The Noyes family came to the Colonies from Wiltshire, England, and was a family of ministers. An uncle of Nicholas, the Rev. James Noyes, was the first minister of Newbury, Massachusetts; and his cousins, the Revs. Moses Noyes and James Noyes were the first ministers of Lyme and Stonington, Connecticut, respectively.

The Rev. Nicholas Noyes was a graduate of Harvard in the class of 1667. After he left Haddam he was ordained as the minister at Salem, Massachusetts, on November 16, 1683. This was the time of the persecutions for witchcraft, in which gentle pastime Mr. Noyes took an active and prominent part. He was honest enough later to acknowledge his error and to repent of it. An obituary of him was published in a Boston newspaper of 1707. Many people complain that the newspapers of the twentieth century go to unreasonable excesses in praising the dead; that a twentieth century obituary is made up of adjectives, adverbs and superlatives, but journalism in that respect, is not different to-day from what it was then, as will be seen from the following quotation from that Boston newspaper of 1707.

Salem, Dec. 13, 1707, died the very reverend and famous Mr. Nicholas Noyes near 70 years of age, and in the 35th of his ordained ministry at Salem. He was extraordinarily accomplished for the work of the ministry whereunto he was called, and wherein he found mercy to be faithful, and was made a rich, extensive and long continued blessing. Considering his superior genius, his pregnant wit, strong memory, solid judgment, his great acquaintance in human learning and knowledge; his conversation among his friends, so very entertaining and profitable; his uncommon attainments in the study of divinity, his eminent sanctity, gravity and virtue, his serious, learned and pious performances in the pulpit, his more than ordinary skill in the prophetical parts of scripture, his wisdom and usefulness in human affairs, and his constant solicitude for the public good; it is no wonder that Salem, and adjacent parts of the country, as also the churches, university and people of New England, justly esteem

him as a principal part of their glory. He was born at Newbury, December 22d, 1647 and died a bachelor.

There may be a possible significance in the last four words, as the witches of Salem were nearly all women.

Sometime between 1682, and 1690, the Rev. John James preached in Haddam, but just when and how long is not known. He was a good man and an excellent preacher, but was notable for his eccentricities.

In August, 1691, the Rev. Jeremiah Hobart became the minister, but he was never regularly installed. Later, there was a misunderstanding betwen him and the parish which was settled amicably in June, 1700, when he was formally installed as the minister, in the seventieth year of his age. On November 6, 1715, he attended service, received the sacrament and in the intermission died in his chair.

The next minister was the Rev. Phineas Fiske, son of Dr. John Fiske, of Milford. He studied at Yale, under Rector Pierson, in Killingworth. The year before Rector Pierson's death, Mr. Fiske became a tutor in the College. After his death, the senior class was removed to Milford, in 1707, and Mr. Fiske took charge of the other classes in Saybrook, till Commencement. For several years thereafter, Mr. Fiske and another tutor instructed all the classes in Saybrook. Mr. Fiske was thoughtful and scholarly and was regarded as a great success as an instructor. At that time Connecticut was looking to Yale, or the Collegiate School, as it was then called, for its ministers and many of the most notable were instructed there under the direction and personal attention of Mr. Fiske. As a preacher, Mr. Fiske was a man who appealed to the minds of his auditors rather than to their emotions.

Then followed in the pulpit of the Haddam Church, the Rev. Aaron Cleveland, from 1739 to 1746. Mr. Cleveland died in the home of his friend Benjamin Franklin, in Philadelphia; the Rev. Joshua Elderkin, from 1749, to 1753; the Rev. Eleazer May was minister for forty-seven years, from 1756, to 1803; the Rev. David Dudley Field, from 1804, to 1818.

The first record of a school in Haddam was in 1705, and for seventy years it was the only school in the town.

The Rev. David Brainard, a descendant of the early settler, was one of Haddam's notable sons. He was famous and greatly

beloved in all of the British Colonies for his grand work as a missionary among the Indians. He began his work among them in 1743, at a place known as Kaunaumeek, near Kinderhook, New York, and from there he went to the Forks of the Delaware, not far from the line dividing New York and Pennsylvania. It was among the Crosweeksung Indians, near Freehold, New Jersey, that he experienced his greatest success. The hardness of his life and his devotion to his work so far broke his health that he returned to New England in the hope of recovering it. His health was too far gone, however, and he died in the home of the Rev. Jonathan Edwards, in Northampton, Massachusetts, in October, 1747, at the age of thirty. An early writer described Mr. Brainard and his work as follows:

> If the greatness of a character is to be estimated by the object it persues, in the danger it braves, the difficulties it encounters, and the purity and energy of its motives, David Brainard is one of the greatest characters that ever appeared in the world. Compared with this standard of greatness, what little things are the Alexanders and Cæsars, the conquerors of the whole earth? A nobler object no human * * * mind could ever propose to itself, than to promote the glory of the great Governor of the Universe, in studying and laboring to diffuse purity and happiness among His unholy and miserable creatures. His life among the Indians exhibits a perfect pattern of the qualities which should distinguish the instruction of the rude and barbarous tribes; the most invincible patience and self denial, the profoundest humility, exquisite prudence, indefatigable industry, and such a devotedness to God, or rather, such an absorption of the whole soul in zeal for the Divine glory and the salvation of men, as is scarce paralleled since the age of the Apostiles.

EAST HADDAM.

THE first house built in East Haddam was that of Robert Chapman, situated north of Creek Row. The records of the Colony prove that this Chapman house was standing in 1674, and Barber thinks that Chapman began his clearing about 1670.

In 1685, a number of families moved across the river from Haddam to East Haddam and settled at Creek Row, the supposition being that they joined the pioneer, Chapman, as would be entirely natural. Their names were, Gates, Bates, Brainard and Cone.

At about this time, other settlers arrived in East Haddam and

established themselves to the east of the Creek Row people. They were, the Ackleys and Spencers, from Haddam, who soon were joined by the Annable, Booge, Fuller and Percival families, from Plymouth Colony; the Olmsteds, from Hartford; Samuel Emmons, from Cambridge, Massachusetts; John Chapman, from Saybrook; James Green, Elijah Atwood, Nathaniel Goodspeed, and Isaac Taylor, later arrived from Plymouth; Henry Champion and Matthew Smith, from Lyme; Robert Hurd, from Killingworth; John Warner, from Sunderland, and John Church, from Hatfield, Massachusetts. These families and individuals arrived at different times during a considerable period of time, reckoned from the first settlement made by Chapman in 1670.

Millington, in the middle of the town near the eastern boundary, was settled by Jonathan Beebe, from New London, about 1704. He made his pitch near the southern end of Long Pond (now Shaw Lake) and was soon after joined by other settlers. With the exception of the tiny settlement near the foot of the lake, there was no other in that district of East Haddam known as Millington, till sometime between the years 1732, and 1734, when a settlement was started near the river by the Arnold, Barnes, Brainard, Chapman, Church, Cone, Emmons, Fuller, Gates, Olmsted, and Spencer families, from the East Haddam Parish; Harvey and Hungerford, from Hadlyme; Graves, from Colchester; and Stewart, from Voluntown; Daniel Smith, from Plymouth Colony; Lemuel Griffin, from Lyme; and Thomas Fox, from Colchester, joined the families named, a little later.

By 1740, the settlement of East Haddam was general, but the population of the town did not increase much, in fact there were migrations to Litchfield County and Berkshire County, Massachusetts; and to Vermont and New York, from it.

Long Pond (Shaw Lake) where Beebe settled in 1704, is a pretty body of water about a mile and a half long and half a mile in the widest part. It covers the top of a hill 400 feet above the Sound. Its only inlet is a tiny brook, less than 1,500 feet long. The Lake is probably fed by underground and surface springs, which have their rise on the hills to the north, east and west, and which lie close to the hill, the top of which the pond covers, and are about one hundred feet higher. The outlet is from

the south end of the pond and forms Eight-mile River, or one of its branches.

Leesville (originally Lord's Mills) in the extreme north-west corner of East Haddam, on Salmon River, four miles from its mouth, was settled about the middle of the eighteenth century, Captain Jonathan Kilburn being one of the earliest, if not the first of the settlers. The tide flows up to Leesville and in the early days sloops of sixty tons were built and launched there. About 1765, the first oilmill in the State was built there. In 1814, there was a woolen and cotton factory started, and in 1816 it contained 500 spindles.

OLD CHURCH, EAST HADDAM.

In 1743, the first house in East Haddam Landing was built and a produce market was opened and a storehouse built. The business of the pretty little village is still at the Landing and back of it, on the abruptly rising hills is the residential portion of the village. This portion of the place contains fine, home-like appearing houses, surrounded by large yards and shaded by splendid great trees. Sometime before the Revolution, East Haddam Landing began to be famous for its ship and boat yards, which were situated a little to the south of the Landing, at what was then called Chapman's ferry.

The inevitable heated dispute (which grew into a quarrel) when it became necessary to build a new church, resulted in the formation of St. Stephen's Episcopal Parish. In other words, a portion of the people returned to the Church they had left in England, but it was a purified Church and free from those characteristics which had been the cause of their leaving the Old

Country. This separation took place in April, 1791. Deacon Solomon Blakesley presided over the Parish till he took full orders, in 1793. The Rev. Solomon Blakesley was rector of this Parish for more than twenty years. The bell of St. Stephen's Church is probably unique in the United States, for its great age. The inscription on the bell is in Spanish. The translation is:

"The Prior, being the most Rev. Father Miguel Villa Mueva, The Procurator, the most Rev. Father Jose F. Estavan-Corvalis, has made me. Made in the year A. D. 815." This bell formerly hung in a Spanish Monastery.

East Haddam Society was made a separate society from that of Haddam, in 1700. In 1704, the people began to transact their own society business and to keep records of their proceedings. As there was doubt in regard to the legality of their acts, the two Societies of Haddam and East Haddam entered into an agreement, which was authorized by the Legislature, in 1710. Among other things, this agreement provided that each society could transact its own business and elect its own representatives to the Legislature. This agreement continued till May, 1734, when the Town of Haddam was divided and East Haddam was incorporated.

One of East Haddam's sons, who became prominent in the Colony and later as a soldier, was the Hon. Joseph Spencer. The first American ancestor of this family was Jared Spencer, who came to America and settled in Newtown (Cambridge), Massachusetts, and a few years later moved to Lynn. Still later, he became one of the first settlers of Haddam and was made an ensign there by the General Court at Hartford, in September, 1675. His great-grandson, the Hon. Joseph Spencer, married Martha Brainard, daughter of the Hon. Hezekiah Brainard, in August, 1738. His public service began as judge of probate in 1753, and he filled this office till his death. In 1758, he was a major in the northern army against the French. In 1775, a short time before the signing of the Declaration of Independence, he was appointed a brigadier-general, and in 1776, he was made a major-general in the army of the United States. He served till 1778, when he resigned. He was in the State Council from 1766, to 1779, in which year he was Judge of the Hartford County Court. In 1779, he was sent to Congress and the following year was again

elected to the State Council and was re-elected each year till his death, in 1789.

Let Edwards have the praise which his talents, piety, diligence, faithfulness, and usefulness deserve; let Hopkins have the praise which is due to his self-denial, honesty, diligence, watchfulness, boldness, patience and faith; yet who, that has had a personal acquaintance with Emmons, or that knows the wisdom with which he constantly taught the people knowledge, can refuse, either before God or man, to place him first in respect to the purity, simplicity, consistency, transparency, amiableness, humility,

NATHAN HALE SCHOOLHOUSE, EAST HADDAM.

energy, dignity, and beauty of his character and the knowledge, goodness, and wisdom of his conduct in the constant instruction of his people.

Such was the opinion publicly expressed by the Rev. Thomas Williams, of East Greenwich, Rhode Island, at the funeral of his life-long friend, the Rev. Nathaniel Emmons, D.D., in regard to his life as a minister of Christ and leader and teacher of the people of his parish. In a letter, Mr. Williams described the personal, every-day life of his friend as follows:

As a son and brother, as a husband and father, a neighbor, a Christian and friend, a companion and gentleman, a scholar and author, a member

THE LANDING, EAST HADDAM.

TOWN POST, SAYBROOK.

On which public notices were displayed and about which the men gathered to discuss church and town affairs or the latest news from England.

and ruler of a christian church, a parishioner, an attendant at public worship and a hearer of divine instruction, a citizen, a patriot and philanthropist, he was eminent and exemplary, as consistant and amiable, [in all these] as he was in the office of a teacher and preacher of divine truth.

This was not a panegyric; a mere collection of words of praise, but an honest, simply expressed truth in regard to a man whose life was a blessing to all with whom he came in contact, and an honor to the Power that created it.

The Rev. Nathaniel Emmons, D.D., was born in East Haddam, on May 1, 1745. His passionate desire for knowledge showed itself in his childhood and continued through the ninety-five years of his useful life. At the age of nineteen he entered Yale College, under the presidency of the Rev. Thomas Clap, whose influence for good was frequently referred to in after years by Dr. Emmons. As an under-graduate he must have taken a high stand for he was chosen by his class for the Cliosophic Oration, in 1767. This oration was delivered by a member of the senior class, about eight weeks before Commencement. The honor of being chosen for this oration was greatly coveted, and that Dr. Emmons was chosen for it, fixes his scholarship as being high, for among his class mates were John Treadwell, Samuel Wales, John Trumbull and Joseph Lyman. After being graduated, Dr. Emmons studied for the ministry under the Rev. Nathan Strong, of Coventry, and the Rev. John Smalley,

OLD CONGREGATIONAL CHURCH, EAST HADDAM.

D.D., of Berlin. Dr. Smalley was regarded as one of the great pulpit orators and teachers of New England. In 1769, Mr. Emmons made a public profession of faith in Christianity and joined the Church in Millington, in the Town of East Haddam, under the pastorate of the Rev. Diodate Johnson.

On April 21, 1773, he was ordained as minister of the Church in Franklin, the ordination sermon being preached by the Rev. Levi Hart, D.D., of Preston. The services were held out-of-doors, the congregation sitting on raised seats above the pastor and ordaining council. This fact appealed to Dr. Emmons' strong sense of humor. He used to say, that he was ordained under his church and people instead of over them. While still a young man, Dr. Emmons' Christian fortitude was severely tried through the death of his wife and two sons, his wife's death occurring on June 22, 1778, and his sons' two months later. Dr. Emmons' congregation was not large, but it was notable. Each member bore the sterling-mark stamped upon his character by the teaching, influence and example of his pastor. While the Revs. Timothy and Jonathan Edwards were employing their profound intellects to elevate themselves and increase their power, Dr. Emmons employed his to elevate mankind and increase the power of good.

As a minister and teacher Dr. Emmons had the faculty of not only pointing out the true path, but also of inspiring a life-long desire in the hearts of his parishioners to keep in that path. He died on September 23, 1840, in the ninety-sixth year of his age and the sixty-eighth of his ministry. It is interesting and most unusual, that he officiated at the funeral of every person who was a member of his parish at the time of his ordination.

MOODUS.

The village of Moodus takes its name from an Indian word, Machimoodus, meaning in English *place of noises.* The Indians occupying the territory now East Haddam, were given over to superstition, even more so than the majority of Indians in other parts of the Connecticut Valley. There was a fierce savagery in their superstition, resembling that of the African savage more than that of the New England savage, whose superstition was of a gentler, more poetic nature. As a result, the Moodus Indians

were fierce, cruel and war-like. As early as 1729, the Rev. Stephen Hosmer wrote to a friend in Boston describing these strange noises, from which Moodus takes its name:

As to earthquakes, I nave something considerable and awful to tell you. Earthquakes have been here, as has been observed for more than thirty years. I have been informed that in this place, before the English settlements, there were great numbers of Indian inhabitants, and that it was a place of extraordinary pawaws, or in short, that it was a place where the Indians drove a prodigious trade in worshipping the devil. Also I was informed, that many years past, an old Indian was asked the reason of the noises in this place, to which he replied, that "the Indians' God was very angry that the Englishman's God was come there." Now, whether there be anything diabolical in these things, I know not; but this I know, that God Almighty is to be seen and trembled at, in what has been often heard among us. Whether it be fire or air distressed in the caverns of the earth, cannot be known; for there is no eruption, no explosion perceptable, but by sounds and tremors, which sometimes are very fearful and dreadful. I have myself, heard eight or ten sounds successively, and imitating small arms, in the space of five minutes. I have, I suppose, heard several hundred of them within twenty years; some more, some less terrible. Sometimes we have heard them almost every day, and great numbers of them in the space of a year. Oftentimes I have observed them to be coming down from the north, imitating slow thunder, until the sound came near, or right under, and then there seemed to be a breaking, like the noise of a cannon shot, or severe thunder, which shakes the houses and all that is in them. They have in a manner ceased since the great earthquake. As I remember, there have been but two heard since that time and these but moderate.

In the year 1831, or '32, about one hundred years after Mr. Hosmer's, the following account was given by a gentleman who had heard the noises.

The awful noises about which Mr. Hosmer gave an account * * * continue to the present time. The effects they produce are various as the intermediate degrees between the roar of a cannon and the noise of a pistol. The concussions of the earth, made at the same time, are as much diversified as the sounds in the air. The shock they give to a dwelling house, is the same as the falling of logs on the floor. * * * But when they are so violent as to be felt in the adjacent towns, they are called earthquakes. During my residence here, which has been almost thirty-six years, I have invariably observed that an account has been published in the newspapers, of a small shock of earthquake, in New London and Hartford. Nor do I believe, in all that period, there has been any account published of an earthquake in Connecticut, which has not been far more violent here than in any other place.

On the night of May 18, 1791, about ten o'clock, there was an earthquake so violent that it was felt in New York and Boston. The first shock was followed by another in a few minutes that was felt at a distance of seventy miles. In Moodus and the neighboring places, the roaring noises and shaking of the earth were great. Walls were thrown down and the tops of chimneys were thrown to the ground. And while but two shocks were felt at a distance, there were in Moodus and the surrounding country between twenty and thirty shocks felt. It was found the next day that the earth was cracked in several places and that great boulders weighing many tons had been moved.

MOODUS.

There is a tradition in regard to a certain Dr. Steele and the Moodus-noises, which goes to show that the white settlers were (when their superior enlightenment, education, and Christian faith is considered), as superstitious as were the Indians.

Dr. Steele was an Englishman, but where he came from, how he heard about the noises, or what reason he had for believing that he could remove from their pockets to his, the shillings and pence of the trusting and superstitious white-men, by means of the art of enchantment, has not been recorded.

This Dr. Steele told the people that the noises and disturbances were caused by a great carbuncle that was confined in a large rock in the bowels of the earth and that he, by his magic, could remove the carbuncle and so stop the noises. Dr. Steele, being a man of "much book-learning" the people absorbed his words and entered into some kind of agreement with him. The doctor then secured a blacksmith's shop, plugged the windows, cracks,

holes and doorways so that no light could enter, nor the prying gaze of the awe-inspired people discover his secret. He worked at night, as all such mysterious persons do, and when the people saw the vast cloud of smoke, lighted by flame and thousands of sparks, they felt sure that Dr. Steele and Satan were raising Hell, and that the great carbuncle would come up with it.

While his dread work was going on, Dr. Steele told the people, on the rare occasions when he consented to let himself be seen, that he had located the great carbuncle and that he could remove it and so stop the worst of the shakes and noises, but that he

COBALT MINE, COBALT, CT.

had discovered some smaller carbuncles which would, as time went on, cause more noises but not nearly so terrible. At last the cause of the trouble was removed and Dr. Steele immediately disappeared, never to be seen again by Moodus people. It so happened that the noises ceased for a time and were never again so violent. The people were convinced that Dr. Steele was a wizard, if not a close relation to his Majesty of the nether world. Mr. J. G. C. Brainard, editor of the Hartford Mirror, wrote a

poem of thirteen verses (fatal number) on the subject of Dr. Steele and the great carbuncle, from which the following are quoted:

See you upon the lonely moor,
A crazy building rise?
No hand dares venture to open the door —
No footstep treads its dangerous floor —
No eye its secret pries.

Now why is each crevice stopped so tight?
Say, why the bolted door?
Why glimmers at midnight the forge's light?
All day is the anvil at rest, but at night
The flames of the furnace roar.

Woe to the bark in which he flew
From Moodus rocky shore —
Woe to the captain and woe to the crew,
That ever the breath of life they drew,
When that dreadful freight they bore.

Where is that crew and vessel now?
Tell me their state who can,
The wild waves dashed o're the sinking bow —
Down, down to the fathomless depths they go —
To sleep with a sinful man.

The carbuncle lies in the deep sea,
Beneath the mighty wave;
But the light shines up so gloriously
That the sailor looks pale and forgets his glee,
When he crosses the wizard's grave.

MIDDLETOWN.

THAT Middletown was not settled until a decade and a half after those other ancient river towns — Saybrook, Wethersfield, Hartford and Windsor — is due to two reasons. In those days, the forests were primitive and consequently dense and the individual trees great in size and the banks of the Connecticut River were overgrown by a thicket which completely hid the country back from the river. Because of this forest and thicket, the natural highway was the river, and so, when exploring parties passed up or down the river, from the settlements at the mouth, or from the settlements about Hartford, the country about the "great bend" seemed uninviting. What the pioneers of the Connecticut Valley desired was clear, flat lands for farming purposes, such as surrounded the settlements at Saybrook and at Hartford. Timber could be had anywhere, but cleared land had a value far beyond woodland at that time. The labor and expense of clearing the land from woods was far too great to be thought of by the first settlers; if it could be avoided.

Another, and very potent reason was, that the Great Sachem Sequasson, of the Mattabesett Tribe, was all-powerful over a considerable area, which included what later became Middletown. This Sachem was friendly to the Pequot Indians, whom the settlers and their Indian allies had exterminated, soon after the settlements were made. Several years before a settlement was made, Sequasson sold to Governor Haynes, of Connecticut, a vast territory which comprised nearly all of the township of Middletown.

Mattabesett was settled in 1650 by families chiefly from Hartford and partly from Wethersfield. The settlement was known by its Indian name till November, 1653, when the General Court changed it to Middletown. This name was given on account of its location, about midway from Saybrook to Hartford. The township included territory that later became the Towns of Middlefield, Chatham, Portland, Cromwell and a portion of Berlin.

The families during the first decade of the settlement were those of, Thomas Allen, Nathaniel Bacon, William Bloomfield, Nathaniel Brown, John Cockran, William Cornwall, William Cheney, Henry Cole, Samuel Eggleston, George Graves, John Hall, father and son; Richard and Samuel Hall, Thomas Hopewell, Giles Hamlin, Daniel and William Harris, George Hubbard, John Kirby, John Martin, Thomas Miller, William Markham, Thomas Ranney, John Savage, William Smith, Samuel Stocking, the Rev. Samuel Stow, Joseph Smith, Matthias Treat, Robert Webster, Thomas Whitmore, Nathaniel White, William Ward, John Wilcox, and Robert Warner.

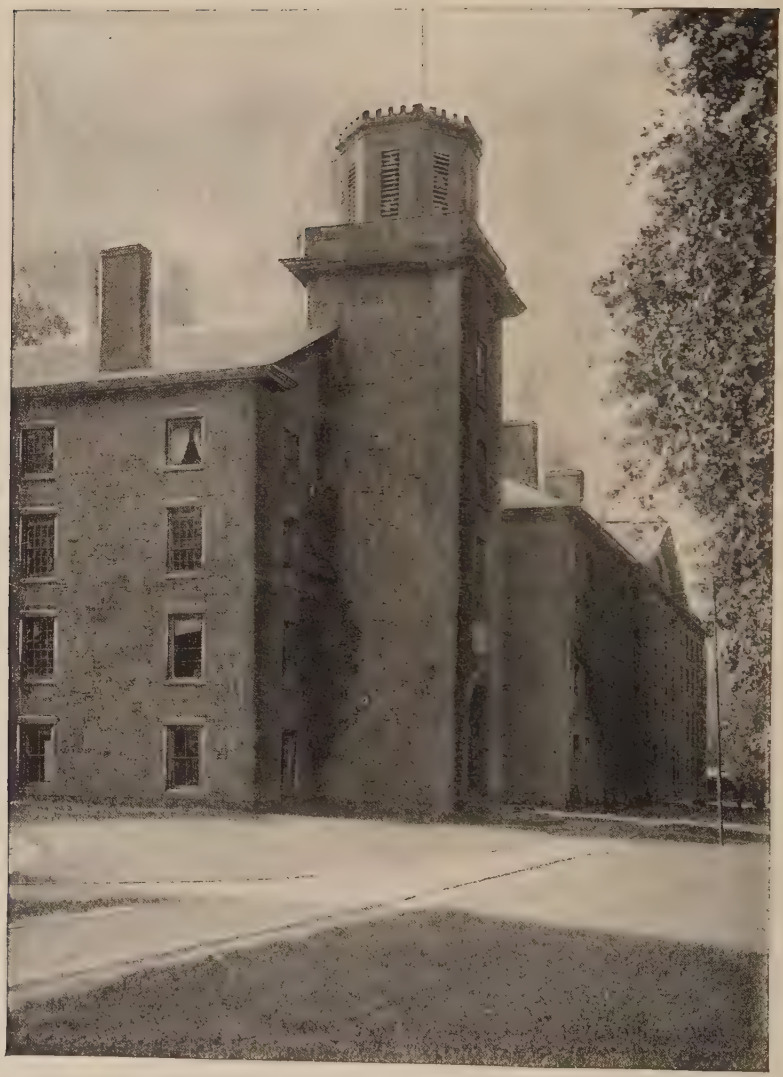
The public worship of the Creator was the first thought of those fine men who made New England famous for its fervent religious spirit, and tradition has it, that the first Sunday services were held under the shade of the wide spreading limbs of a gigantic elm. The settlement had not been in existence a year, when the people voted to build a meeting-house. The meeting at which this important event in the tiny community was decided upon, was held at the home of John Hall. The meeting-house was twenty feet square and was located near the great elm which stood near the entrance to Riverside Cemetery. The building was most primitive and was not long in the building. It was surrounded by a stockade, so that, in case of attack by Indians, it could be used as a temporary refuge. There was, however, little annoyance from the Indians, who were well disposed toward the white settlers, the more so because they had been the means of ridding the country of the fierce and cruel Pequots.

The records of the town for the first two years were lost or perhaps there were no records kept. However that may be, records of the town from 1652, are complete and the first recorded vote was for the meeting-house built near the great elm tree. The settlers were energetic and hard workers, who obtained their living from the soil or from their ingenuity and the skill of their hands in making articles necessary for the little community. In this respect they differed most strikingly from the Dutch settlers of the Hudson and Mohawk Valleys, who lived chiefly by trade with the Indians. The population increased slowly, but steadily. In 1703, the portion of the settlement known as the

Upper Houses (now the Town of Cromwell) was set off and incorporated as a separate parish.

In time, Middletown became, not only the largest town in Connecticut, but also the most important port. Vessels of a high grade were built there and a large and profitable trade with foreign countries was established. The first vessel owned in the town was a schooner of seventy tons. In fact there were but two vessels owned in Connecticut in that year, the other being a ninety-ton schooner owned in Hartford. For half a century this seventy-ton schooner carried the entire trade of Middletown, with but very rare occasions when ships arrived from Boston. In 1730, Middletown owned two schooners of a combined tonnage of 105.

In 1680, there was but one merchant in Middletown and half a century later, in 1730, there were but two. One of these, James Brown, a Scotchman, rode on horseback all the way to Boston, once or twice a year, over Indian trails, the only highways, to purchase his goods. They were sent around by water or, more probably, brought around by one of the two schooners. By the time 1760 had arrived, there was a considerable trade with the West Indies, which increased year by year. The shipping finally included many home ports as well as a considerable trade with ports across the Atlantic. By the time the actual break was made between the Colonies and the Old Country, that is, in 1776, seventeen families out of fifty, which resided on Main street, were directly connected with the sea, either as ship builders, owners, merchants or rope makers. The building of vessels began as early as 1700, in a small way. The vessels built in Middletown and other neighboring settlements of the river, were famous for their seaworthiness and speed. In 1776, the population of Middletown was 5,000. To us of to-day, accustomed as we are to reckon populations by the hundred thousands, just what so large a population meant is hard to realize. Perhaps a comparison will help. In 1776, New York city had 23,000 inhabitants, so that Middletown was then a little more than one fifth the size of New York. In 1900, Boston was but one sixth as large as New York. So in 1776, Middletown bore about the same relation to New York that Boston does now. It was not only the greatest ship-building and commercial center between the



OLD SOUTH WESLEYAN UNIVERSITY, MIDDLETOWN.

two greatest cities of the nation, New York and Boston, but it was the wealthiest and most cultivated town in New England. The commerce built up the farming interests so that the agriculturists were prosperous and could indulge in those home and educational luxuries that have ever been dear to the hearts of the Connecticut farmer. The intercourse of the merchants of the town with those of foreign countries had the effect of rounding off corners and smoothing rough places, thus making Middletown noted for refinement and cultivation.

The chief of those early merchants was Richard Alsop. He was a son of John Alsop, of Long Island, a well known lawyer, who later settled and practiced his profession in Esopus, on the Hudson. Richard Alsop, in accord with an old English custom, which still obtains in the Old Country, was regularly trained for the occupation of merchant, in Philip Livingston's store in New York city. He arrived in Middletown in 1750, where he was attracted by the growing importance of the place, about the year in which Middletown's commercial supremacy began. His store was on the ground floor of the Town House on Main street, near Washington street. His business was really great, so much so, that he on occasions insured vessels for others. Besides his prominence as a merchant and man of wealth, he was prominent in the affairs of the Colony and was in the Legislature for several terms. He left a great fortune at his death. Besides his book accounts; a large sum of money in safe keeping in Jamaica and interest in two partnerships; he left $174,000.

Another of the successful men of that day was Philip Mortimer, who manufactured rope. His house was a marvel of grandeur. The grounds surrounding it, on the bank of the river, were extensive and ornate. But the prosperity of Middletown, especially the shipping interests, was suspended while the Revolutionary War was being fought, to be revived later to a certain extent, if not fully. Some of the other merchants and traders of the ante-Revolutionary period were; General Comfort Sage, Colonel Lemuel Stors, Elijah and Nehemiah Hubbard, George and Thompson Philips.

The news of the closing of the port of Boston by General Gage, who arrived there in 1774, stirred up the people of Middletown as no other New England town was, or could be stirred, for

besides the spirit of patriotism which they shared equally with all New England, there was the serious financial blow to the commercial interests of the principal shipping port between Boston and New York. This loss of trade did not reduce the disinterested patriotism of the people; there was no faint-hearted policy shown in the hope of retaining trade at the expense of the community or the Colonies as a whole. On the contrary, their patriotism was intensified. The resolutions passed by the Legislature at Hartford condemning the "unrighteous" act of the British Government, was endorsed by more than five hundred of the citizens of Middletown, who met on June 15, 1774, for that purpose and to pledge their wealth and their lives for the support of the people at large and the defense of their rights.

The resolutions adopted at that historical meeting of the people of Middletown, were typical of the spirit of New England, just previous to and during the Revolutionary period. They were:

> That we heartily concur in any salutary measures that may or shall be devised and come into, or recommended by a General Congress, from all or most of the Colonies, or by the Greater places of trade or commerce on the continent, or by the inhabitants of this Colony for the preservation of the rights of the British Americans.
>
> That Messrs. Matthew Talcott, Richard Alsop, and Titus Hosmer be our committee of correspondence, whose duty it shall be to collect all such intelligence as may enable us to act our part presently and to good effect, in the system of America; to communicate such intelligence to others as may be useful to them and the common cause, and in our own behalf to cooperate with the Committees of other towns, in concerting or executing any general plan of proceeding for the good of the whole.

These two resolutions are an expression of unselfish patriotism which the present generation should regard as one of its most valued inheritances. These men even went so far as to assure the Massachusetts delegates, who stopped in Middletown on their way to the first Continental Congress, that they would support whatever course the Congress should decide upon, even to the total abolition of trade with the West Indies and Europe. And these were the men whose luxurious homes, whose wealth and position, were made possible by the foreign commerce they were so ready to have entirely cut off for the good of the Colonies.

When that far sounding shot was fired at Lexington, Captain

Return Jonathan Meigs, and Captain Comfort Sage and his company of light horse, both of Middletown, and Captain Silas Dunham, of Chatham, immediately marched to Boston, Captain Sage and Captain Dunham being there a little in advance of Captain Meigs, whose company was ununiformed and without equipment, except the equipment of brave spirits and determined minds.

LEAD MINE.

Although the ore was not sent to Great Britain, it was given to hundreds of British soldiers from the barrels of Yankee muskets.

Several years before this event, a company of foreigners had spent a great deal of money upon a lead mine that had been discovered in Middletown and from which many tons of ore had been taken by a Colonel James, of the British army, for exportation. The ore and the mine was taken by Connecticut and although the lead was not sent to Great Britain, it was given to hundreds of British soldiers from the barrels of Yankee muskets and rifles.

Middletown's officers and privates in the Revolution were many and distinguished for their unwavering patriotism and for their

skill in the profession of arms. One of them, Colonel Joseph Blague, who was a captain in the battle of Saratoga, was so highly esteemed by General Lafayette for his bravery, and skill as an officer, that he took occasion, when General Washington was present, to present Colonel Blague with a very handsome sword. This sword was highly esteemed by Colonel Blague's descendants and was for many years in the possession of the Covil family, Colonel Covil having married a daughter of Colonel Blague.

The war spirit which aimed at Independence so entirely possessed the people of Middletown, that the men, whose age placed them beyond military duty, formed themselves into a company that they might drill and become proficient in the use of arms. Their example acted as a stimulus to those other patriots whose *youth* kept them from fighting. In case of necessity the company of old men acted as a home guard. The boys and youths soon followed the example of their elders and organized a company. And the women (those glorious Yankee mothers, wives, sisters and sweethearts, whose fiery patriotism was such a stimulus to the men; who worked in the homes weaving, making and knitting for the men and boys in the field) when they found the men too few at home, actually went to work in the fields to plant, cultivate and harvest the crops. And what the women of Middletown did, was done by the women of all New England.

The Meigs family originated in Guilford, in that part of it which is now the town of Madison, but Captain Return Jonathan Meigs was a native of Middletown. His ready response to the call sent out from Lexington, has already been mentioned. As a major, he was with Arnold on his expedition up the Kenebeck, through Maine to Quebec, and he not only showed himself to be a soldier of the highest grade, but an author of equal merit for his account of the hardship, the misery and suffering of that undertaking is the best that was written of it. Major Meigs entered the walls of the city with his battalion, and was made a prisoner with Captain Morgan and Captain Dearborn, who later became general officers. Major Meigs' exchange was effected in 1777, and he was immediately commissioned a lieutenant-colonel and was authorized to raise a regiment. This he accomplished in part, and was then assigned by General Parsons to

surprise and capture Sag Harbor, near the eastern end of Long Island. While this successful undertaking is really outside of the subject of Middletown, it will be given briefly as eminently illustrative of the ability, dash and determination of one of Middletown's sons.

Major Meigs and 230 men in thirteen whale-boats started (this time a very lucky number) from New Haven and hugged the Connecticut shore as far as Sachem's Head, in the town of Guilford, in order that they might more easily cross the sound, its width being considerably less at that point. There he took into his boats 170 more of his men and at one o'clock in the afternoon of May 23, left for Sag Harbor, where they arrived twelve hours later. They advanced with secrecy and in silence to within two hundred yards of the enemy and made their attack, with fixed bayonets, from five points. A 12-gun British schooner lying near the wharves opened fire, but so rapid were their movements that the place was captured before the shot from the guns could do any damage. Twelve British vessels were destroyed, together with a great quantity of provisions and forage; six of the enemy were killed and ninety were taken prisoners. All this was accomplished, with a boat journey of ninety miles, in twenty-five hours from the time the start was made, without the loss of a single man. In recognition of this dashing and successful exploit, Congress presented Colonel Meigs with an elegant sword.

When General Wayne captured Stony Point, in 1779, Colonel Meigs was in command of a regiment there and John Stone, a private from Middle Haddam, helped pull down the British standard. After the war Colonel Meigs spent a brief time at his home in Middletown and, in 1787, he went with the earliest settlers to Marietta, Ohio. The governor and judges of the Northwest Territory had not then arrived so the settlers were without law or authority. Colonel Meigs, however, drew up a system of regulations, which the settlers frequently consulted and lived under till the arrival of the government. A portion of the bark of a great oak was cut away and these regulations were nailed in the space thus made, where all could see them.

A white man may with comparative ease win the confidence and regard of other white men, but when he wins the con-

fidence, trust and affection of his red brothers he has indeed accomplished something that only a true man could accomplish. In his old age, Colonel Meigs was appointed Indian agent to the Cherokees. It was not long before they discovered the kind of man whom the government had sent to them and, in their poetically figurative language, wishing to give him a name that would express what he was to them and the trust they had in him, they named him " The White Path ". Colonel Meigs died in his eighty-third year, in 1823, still the faithful friend of the Cherokees. At his funeral, Divine Providence was petitioned, that his successors at the Cherokee station might walk in the " White Path "

THE ROCK MARKING THE SITE OF THE FIRST MEETING HOUSE IN MIDDLETOWN.

Colonel Meigs' three brothers, Giles, John and Josiah, were honorable representatives of an honored family. Giles lived and died in Middletown. He was a captain of militia in the Revolution. John volunteered in the beginning of the war and served till peace was declared. He was an adjutant in Colonel Webb's regiment and served for a time as brigade major. He was commissioned a lieutenant and was later promoted to a captaincy. He died in New Hartford, in 1826, at the age of seventy-three. Josiah, after being graduated from Yale, remained as a tutor and later studied law and practiced in Bermuda. After returning to Connecticut he was for many years professor of mathematics and natural philosophy in Yale, and later president of the University of Georgia, at Athens in that state; he was Surveyor General of the United States and finally was appointed the head of the

Government Land Office, in Washington, where he died in his sixty-fifth year, in 1822.

Nehemiah Hubbard was born in Middletown, in April, 1752. He was a descendant of George Hubbard, one of the earliest settlers. When fourteen years old, Nehemiah was "bound out" to Colonel Matthew Talcot, as a clerk in his store, where he remained till he was of age, in the meantime acquiring a thorough business education and a knowledge of commerce. Upon obtaining his majority, he went to the West Indies as supercargo, later as captain of the vessel and finally as merchant. He entered the Continental Army in 1776, before the Declaration of Independence had been signed, and in May of that year was appointed by Governor Trumbull regimental paymaster of the regiment commanded by Colonel Burrill. His first act under this appointment was to journey to Fort Schuyler (which was the former British Fort Stanwix) and Herkimer, on the Mohawk River, to pay the troops stationed at those forts. He then joined his regiment at Ticonderoga, where it was stationed for a considerable time. Major General Green, Quarter-master of the United States, appointed him his deputy for the State of Connecticut, in May, 1777. Mr. Hubbard acted as deputy until the resignation of General Green. Colonel Pickering, Acting Quarter-master General, appointed him to the position of deputy, but Mr. Hubbard declined. He then associated himself with Carter and Wadsworth in the service, for furnishing supplies to the French army. On the frequent occasions when the Continental army was suffering for supplies, Connecticut often saved the soldiers from great distress by supplying the needed food and clothing. That this was possible, was due to the energy, promptness and business ability of Paymaster Hubbard.

A striking instance of the confidence reposed in Mr. Hubbard by the great men of the nation, in Revolutionary days, was the unsuccessful effort of Alexander Hamilton, Secretary of the Treasury, to induce Mr. Hubbard to take the management of a department he intended to organize, for promoting the manufacturing interests of the young nation. At the close of the Revolution he returned to Middletown, and became one of the foremost merchants and bankers of the place. The secret of Mr. Hubbard's success was a prompt attention to the business in hand

and of being methodical in all he undertook to do. He was an active, generous citizen, and was regarded as one of Middletown's most honorable sons. Mr. Hubbard died at the age of eighty-five in February, 1837.

Titus Hosmer was one of the Committee of Correspondence that was appointed by Middletown at the breaking out of the war with Great Britain. Mr. Hosmer was one of the most liberally educated and highly cultivated men of his time, not only in Middletown, but in the Colony of Connecticut. Noah Webster, the American lexicographer, regarded him as one of the greatest men Connecticut ever produced, and placed him on one of the three pedestals of his "mighties". They were: William Samuel Johnson, L.L.D., of Stratford; Oliver Ellsworth, of Windsor, Chief Justice of the United States Supreme Court; and the Hon. Titus Hosmer.

He was a graduate of Yale, in the class of 1757, and while an undergraduate was notable for his knowledge of science and languages, and for his cleverness as a writer. After leaving Yale, he studied law and became one of the foremost lawyers of the Colony. He was frequently elected to office in his town and was a representative from Middletown to the Legislature from 1773 to 1778, and assistant from the latter date to 1780. It was in 1777, as speaker of the House of Representatives, that his influence did much to urge that body to adopt vigorous measures against Great Britain. In 1778, besides being an assistant in the Legislature, he was a member of the Continental Congress and of the Council of Safety. So it is plainly seen, that besides being a writer of fine thoughts in verse and prose, he was also a hard and untiring worker for the cause of the Colonies.

When Congress, in 1780, found the creation of a Federal Court of Appeals necessary, the names of seven of the most prominent lawyers of the entire country were placed in nomination, from which number three were to be elected. Titus Hosmer was one, William Paca, of Maryland, and George Wythe, of Virginia, were the other members. Mr. Hosmer's death occurred suddenly in August, 1780, at the age of forty-four.

It is rather unusual for a conspicuous father to be succeeded by sons who, in all respects, wear the garments of their father's

greatness with naturalness and honor. The two sons of Titus Hosmer conferred additional honor upon the honored name, and they lived close to the high standard of their father. They were; Stephen Titus, and Hezekiah Lord Hosmer. Stephen entered Yale and applied himself closely to his academic duties until the routine of college life was interrupted by the Revolution. He completed his collegiate course under Dr. Dwight and his name was enrolled as a member of the class that was graduated in 1782. In the choice of a profession he followed his father's footsteps and studied law under his guardian, the Hon. Oliver Ellsworth, and under the Hon. William S. Johnson, and in 1785 was admitted to practice. His father had left little or no estate, so he was obliged to depend entirely upon his own ability from the start. Writers of his day say, that he had the largest practice of any lawyer in Middlesex County. He continued to practice his profession till he was appointed a judge of the Superior Court, in 1815. As a judge, he continued the study of law and so marvellous was his memory that it was seldom necessary for him to refer to the Reports when citing cases or points of law. He later became Chief Justice of the Superior Court and continued in that office until his seventy-first year, the extreme age limit allowed by the Constitution. He died in Middletown, in August, 1834.

Hezekiah Lord Hosmer was a graduate of Yale in 1785, a lawyer of note and a member of Congress, but as he settled in Hudson, New York, he passes out of this narrative.

MIDDLETOWN'S CHURCHES.

As has been previously mentioned, the first public worship in Middletown, was under the shade of a grand old elm tree. There the hardy settlers held their services for about two years. In 1652, two years after the settlement was effected, the people built a rude little log church, close to the great elm, which stood near the site of the Parochial School of St. John's Church.

The Rev. Samuel Stow, a Harvard graduate of 1645, was the leader of public worship for the first seven years, although not the permanently settled minister of the Church. At this time the people were divided in opinion in regard to what is known

historically, as the "Half-way Covenant". This produced a difference of opinion as to the wisdom of installing Mr. Stow as minister. The matter was of so great importance that the General Court took it up in 1661, and ordered that the people of Middletown should have entire liberty to choose their own minister. Eventually, Mr. Stow gave up the ministry and lived as a private citizen in Middletown.

The earnest desire of the people, in regard to their spiritual lives was realized in 1668, when the Church had a settled pastor, and had made Covenant with God and with each other. On November 4, 1668, the Rev. Nathaniel Collins was called and was ordained by the Revs. Messrs. Mather and Whiting. The Church stood upon the Cambridge Platform.

The Strict Congregationalists had a society and church in Middletown, in 1754, but there were members of that denomination before that year. They were the outgrowth of the great and general revival in religious matters, in the British Colonies in North America, in 1741 and '42, when a few persons joined themselves to that faith in Middletown.

The Rev. Ebenezer Frothingham, a native of Cambridge, Massachusetts, the first minister of the Strict Church of Middletown, had been in charge of the Strict Church of Wethersfield. The Church in Middletown grew from tiny proportions to sufficient strength for two Churches, in 1788, under Mr. Frothingham's pastorate, the second being in Westfield.

At the time of the formation of the Second Church, Mr. Frothingham was dismissed from the Middletown Church and the Rev. Stephen Parsons became minister of the Westfield Church. He was dismissed in 1795, as his sentiments on the subject and mode of baptism had undergone a change. Soon after 1812, the Church had dwindled greatly and was therefore voluntarily dissolved, but in 1816, four men and nine women formed a new Church and from then on the denomination grew in numbers and strength. Among its later ministers were the Rev. William H. Beecher — a son of the famous Congregationalist and Christian — the Rev. Lyman Beecher — who was installed minister in 1833; and the Rev. Andrew L. Stone, a graduate of Yale, in the class of 1837, who was installed in 1844, and later became the minister of the old Park Street Church, in Boston.

The Congregational spirit was strong in Connecticut; even more, it was dominant, but it was not so intense as it was in eastern Massachusetts, so the establishment of a Church of the Anglican Communion was not unnatural at an early date, especially in Middletown, where the mental cultivation of the people and the broadening effects of their foreign commerce had, from the earliest times, produced a degree of catholicity that welcomed all sects of Christians.

There was not an Episcopal Parish organized in Middletown before 1749, but that service was held in the homes of the few Churchmen is quite probable. The Rev. James Wetmore, a native of Middletown, who was the first Congregational minister of North Haven, had a strong inclination toward the Episcopal Church and finally, in 1724, he joined that body and became a priest. It is probable that he held service and administered the Sacraments at periods between 1724, and 1749. It is also quite probable, that the Rev. Jeremiah Leaming, who was born in Middletown, held service previous to 1749.

In 1749, there were sixteen Episcopal families in Middletown which were desirous for a building in which to worship, to which end Mr. Wetmore had urged them. On April 29, 1749, the Town of Middletown voted "that the professors of the Church of England have liberty to erect their church in the highway, between Jaffries' corner, John Foster's corner and the dwelling of Mr. Ephraim Doane (on the east side of South Park), and the selectmen, or any three of them, are hereby empowered to stake out the place for the said building." But the parish was not organized till Easter Monday, which occurred in 1750, on April 16. In 1752, a church was built in the site set apart by the town. It was fifty by thirty-six feet and had "a towering steeple" but it was not finished till 1754, or '55. This church building was used eighty years, when the congregation had increased so greatly that a larger building became a necessity. The second church building was erected in 1734 and was built of the famous Portland sandstone. It was seventy-eight by sixty feet and cost $14,000. The church had a bell in 1759, and in 1785, John Alsop, a wealthy merchant of New York and a brother of Richard Alsop, "the merchant-prince" of Middletown, gave the Church a new bell.

The first rector was the Rev. Ichabod Camp. He was born in Durham and was graduated from Yale in the class of 1743. He served as rector of Middletown and Wallingford from 1752, to 1760. Mr. Camp met with a tragic death in Louisburgh, Virginia, in 1760, at the hands of his brother-in-law. His successors were: The Rev. Abraham Jarvis, of Norwalk, Connecticut, who was graduated from Yale in the class of 1761. He served as Lay-reader for two years. In 1763, there being no Bishop in the Colonies, Mr. Jarvis sailed for England to be ordained, the Church giving him £40 toward his expenses. Upon his return, he was given the very respectable salary of £90 and remained as rector of the Church till 1799. In 1801, he was elected Bishop of Connecticut, when he resided in Cheshire and later in New Haven, where he died in May, 1813, at the age of seventy-five.

The succeeding rectorships were brief. The Rev. Calvin White, of Middletown, a graduate of Yale in the class of 1786, was rector from September, 1799 to July, 1800: the Rev. Joseph Warren, from October, 1800, to August, 1803; the Rev. Clement Merriam, April, 1804 to April, 1806: Mr. Samuel Birge, served as Lay-reader for six months, when there was a period of about five years in which visiting clergymen officiated.

The Rev. John Kewley, M.D., became rector in April, 1809. Dr. Kewley was educated in England, at Eaton and Cambridge. He practiced medicine in the West Indies and later, in Pennsylvania, for several years. He was ordained in Chester, Maryland, and soon after went to Middletown. His ministrations were highly profitable, both for the temporal as well as the spiritual side of the Church, but for some reason he was removed by the Bishop in March, 1813, when he went to St. George's Church, in New York.

Deacon Birdsey Glover Noble, of New Milford, a graduate of Yale, in the class of 1810, officiated from 1813, to 1828; the Rev. Smith Payne was rector from December, 1828, to August, 1830; the Rev. George Jones, a graduate in the class of 1823, at Yale, chaplain in the United States Navy and tutor in Yale, served for one year when Mr. Payne returned and served as rector from August 1831 till August, 1836.

The Rev. Samuel Farmer Jarvis, D.D., of Middletown, a son

of Bishop Jarvis, and a graduate of Yale, in 1805, became rector in April, 1837, and the Rev. John Williams, D.D., was his assistant. Dr. Williams was called to old St. George's Church in Schenectady, New York (the oldest church building in Schenectady County), and served there till he was called to the Presidency of Trinity College, in 1849.

It is impossible for Churchmen to think of Bishop Williams without having all that is best in them aroused. What the dignified Washington, the intensely human Lincoln and the lovable McKinley were to the Nation, John Williams was to Churchmen. Venerated and beloved in America; venerated and held in profound respect in Great Britain, by Bishops, Priests and Laymen; his life was complete; a glory to the Divine Power that created it; an honor to the Nation of which he was a citizen; a blessing to the poor; an inspiration to all men; one of the finest men and Christians that the Anglo-Saxon race, in any century, has produced.

The Rev. Edson Wilson Wiltbank was rector from April, 1842, to February, 1844; then the Rev. Horace Hills, till August, 1845; the Rev. F. J. Goodwin, of South Berwick, Maine, a graduate of Bowdoin College, in the class of 1832, was rector in 1845.

The old church building was notable from the fact that it was where the Rt. Rev. Samuel Seabury, the first American Bishop, first met the clergy, after his return from Scotland, where he was consecrated, and the first ordination of Deacons took place in it.

This Church, like nearly every Episcopal Church in the country during the Revolution, suffered considerably from the fact that the clergy were sufficiently Quixotic to believe that a moral obligation bound them to continue to pray for the Royal Family. The patriots naturally felt that the intent was for prayers to be made for the government and that the President or the Congress should be substituted, as is now done. The majority of the rectors were stubborn in this matter and the result was temporarily bad for the parishes. After peace had been declared, matters adjusted themselves. In September, 1786, the Bishop confirmed 127 persons in Middletown.

The first Methodist Church was organized in 1741, but the Methodist had held service for two years previous to that date.

The Rev. Jesse Lee preached the first sermon to the Methodists on December 7, 1739. From the founding up to 1816, the society was part of a circuit, but in 1816, the society became a station, or separate charge. In 1816, there were 112 communicants. The Church continued to grow in strength and numbers and such growth was greatly increased by the founding of Wesleyan University. In 1846, when the University took a decided jump in the educational world, there were 515 communicants in the Methodist Church.

MICHAEL BURNHAM TAVERN, WASHINGTON STREET, WHERE ST. JOHN'S LODGE NO. 2, F. AND A. M., HELD ITS FIRST MEETING IN 1854.

ST. JOHN'S LODGE NO. 2.

The third Masonic Lodge chartered in the State of Connecticut, was St. John's No. 2, of Middletown, the first being Hiram Lodge No. 1, of New Haven, and the second, a Lodge in New London which did not long survive. So while St. John's charter was the third to be granted, the ceasing of the New London Lodge, makes St. John's the second in age at the present time.

The application for a charter was made on November 6, 1753, and the charter was granted by the Grand Lodge in Boston, Massachusetts, on February 4, 1754. At that time, Thomas Oxnard was Provincial Grand Master for North America, by appointment by Lord Ward, Grand Master of the Grand Lodge of England. As Grand Master Oxnard was in England at the time St. John's charter was granted, his name did not appear upon it. It was signed by Benjamin Hollowell, D.G.M., Charles Brockwell, S.G.W., James Forbes, J.G.W., and John Leverett, G.S.

No name was given to the Lodge in the charter of 1754, nor was a numeral assigned. The first time the name and number,

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St. John's No. 2, appears, is in a catalogue of members in the record book, on February 10, 1787, and it appears in the records for the first time on March 7, 1810. In 1796, the numeral was officially fixed by order of the Grand Lodge.

The names signed to the application were Ichabod Camp, Jno. Easton, Richard Alsop, Thomas Tyler, Samuel Bement, Jedh. Stow, and Israel Abbott. Of these, the only Master Masons were Starr, Alsop, Tyler and Stow, the others being Fellow-crafts who were made Master Masons two years and six months later.

The first meeting was held in the tavern kept by Captain Michael Burnham, on the north side of Washington street, and it is a pleasant and interesting fact, that this first home of St. John's Lodge is still standing. The first Master of the Lodge, who was named in the charter, was Jehosaphat Starr, February 4, 1754; then followed Richard Alsop, June 4, 1755; Philip Mortimer, December 27, 1756; George Phillips, December 27, 1757; Ichabod Camp, December 27, 1758; Philip Mortimer, June 24, 1760; George Phillips, December 27, 1764; Richard Alsop, December 27, 1765; Comfort Sage, December 30, 1767; George

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Phillips, ——, 1769; Richard Alsop, ——, 1771; John Cotton, December 27, 1781; General Samuel Holden Parsons, December 27, 1782; General Comfort Sage, December 27, 1783; Robert Warner, December 27, 1784; Asher Miller, December 26, 1785; Lamberton Cooper, December 22, 1788; Ebenezer Sage, December 15, 1790; Stephen Titus Hosmer, December 23, 1794; Samuel Canfield, June 21, 1798; and William B. Hall, December 17, 1800.

As was the case with the majority of the Lodges in the Colonies and the States, just before and during the Revolution, St. John's meetings ceased in 1772, and were not resumed till 1781, when a meeting was held in Mrs. Shaler's tavern.

WESLEYAN UNIVERSITY.

Had Captain Partridge not moved his Academy to Vermont, Wesleyan University would probably not have located in Middletown. In 1824, the generosity of Middletown caused Captain Partridge to move his American Literary, Scientific, and Military Academy (what a mouthful for a foot ball cheer) from Norwich, Vermont, to Middletown. A charming site was provided and the cornerstone was laid with Masonic honors. A chapel was also erected and the fifth anniversary was celebrated in September, 1825. The Hon. S. W. Dana delivered the address, to a large number of citizens, as well as to 200 cadets from nineteen states and the District of Columbia. The "A. L. S. S. and M. A." was called the Institution locally, for brevity's sake. The Institution was under the exclusive control of Captain Partridge until 1828, when a board of trustees was appointed and the number of instructors was increased. A considerable number of students were from southern states, the greatest number of students in one year being 240. The Institution flourished and was regarded as a first class, high-toned Academic institution and it turned out some of the foremost military engineers and officers of the Mexican and Civil Wars, and George Dewey's name was the key-stone of the arch of notable and honored sons of the Institution.

In 1829, the Institution was induced to remove to other parts and the buildings erected for academic purposes were left vacant, and being of little use for any other than school purposes, the owners put a bargain-counter price on them.

Just before this time, the Methodist Episcopal Church was feeling the need of a college. The Church determined to establish it in the North anyhow and in the East if possible. The owners of the Institution buildings and chapel offered them as a gift to the Methodist Church, if an endowment of $40,000 could be secured. Middletown's quick response was typical. It pledged $18,000 through public and private subscription and the Church at large had little difficulty in raising the $22,000. In 1830, Wesleyan University began its honorable and useful existence and received its charter the following year. The first president, the Rev. Dr. Fisk, although advanced in years, worked hard for

the success of the University and he began to see the fruits of his labors before death cut them short.

MISCELLANY.

The newspapers of Middletown had brief and varied existences. The first to be established was the Middlesex Gazette, in 1785. The publishers were William Woodward and James Green. A few years later, Mr. Green withdrew from the concern and Mr. Woodward continued to publish the paper till 1797, when he sold it to Tertius Dunning. He published the Gazette till his death in 1823, and his son, Charles Dunning, continued it for a year, when it was sold by the administrator of the estate to Epaphras and Horace Clark, in 1824. T. N. Parmelee and E. T. Greenfield purchased it in 1828, and a few months later Mr. Parmelee sold out to Mr. Greenfield who, in turn, in 1830, sold it back to Mr. Parmelee and he edited it till 1832. Edwin Hunt was the next purchaser and soon after he sold it to Joseph Longking, Jr., and in 1834 it ceased to be published.

The Gazette's plant was sold to George F. Olmsted who started the New England Advocate. The Advocate suspended publication in 1836. The presses were sold to Charles H. Pelton, who was proprietor of a book and job printing establishment.

The Connecticut Spectator was started in January, 1814, by Loomis and Richards. Mr. Loomis sold to Mr. Richards, in 1815, and in 1817 this paper expired.

On January 1, 1823, William D. Starr and William H. Niles started to print the American Sentinel. Mr. Niles sold to his partner in 1827. In 1833, the Sentinel and Witness were united. The Witness had been established in January of that year by H. W. Green. The Sentinel and Witness eventually ceased to be published.

The Constitution was started by Abner Newton, Jr., in 1838, and in 1847, he attempted a daily, but that expired at the end of twelve months.

The first determined attempt to publish a daily was made by N. J. Phelps & Company, in 1850. It was sold the following year to B. Casey & Company and was discontinued that same year.

The following were Middletown's first public officers, with the years they served:

The first Recorder, later called Register and finally Town Clerk, was Robert Webster, 1653–1656. He was also the first Justice of the Peace.

The first Mayor was the Hon. Jabez Hamlin. He was elected on July 13, 1784. He continued to fill the office, without the formality of being reelected, till he resigned in 1788. Mr. Hamlin seems to have been a man of and for the people for he was persuaded by the people to remain in office as mayor, which he did till his death in April, 1791.

The first City Clerk was Bezaleel Fisk, from July 13, 1784, to January, 1785.

The first Treasurer was Nehemiah Hubbard, from 1795, to 1800.

The first Bank of the City of Middletown was the Middletown Bank, incorporated in October, 1795, but it did not begin banking operations till the spring of 1801. Elijah Hubbard was the first president, from May, 1801, to May, 1808. The first cashier was Timothy Southmayd, from May, 1801 to December, 1821.

Middlesex County Bank was incorporated in May, 1830. Its first president was Henry L. DeKoven, from September, 1830, to April, 1832. The first Cashier was Samuel Cooper, from September, 1830, till November, 1830, when he resigned.

The Branch Bank of The United States was started in 1817. Samuel W. Dana was its president till 1819, and Arthur W. Magill was its cashier till 1822. In 1824, the Bank was moved to Hartford and in 1835 it ceased to exist.

The Middletown Savings Bank was incorporated in May, 1825, and began operations in June of that year. The first President was Nehemia Hubbard, from 1825, to 1837. The first Secretary-treasurer was Ebenezer G. Southmayd, from 1825 to 1832.

The first Judge of Probate was the Hon. Jabez Hamlin, who served from 1752 to 1789.

The first Post Office was established in 1775, and the first Postmaster was Winslow Hobby, who served from 1775, to 1807.

The first Collector of the Port was George Phillips, who served from 1795 to 1797.

INDIANS.

Middletown and vicinity had been an Indian stronghold and headquarters for many centuries before the White-man had even heard of it. This is proven beyond doubt by the utensils, beads and implements of tempered copper found in graves which have been opened. On the road toward Newfield the first settlers found an Indian burying ground, that had every appearance of having been used for many generations, on which were found rough gravestones marked with devices, perhaps the Indian symbols for the name of the warrior buried beneath, or possibly, simply the emblem of the tribe of which he was a member.

The Indians whom the white settlers found there in 1650, were the Mattabesett Tribe under the chieftainship of a man of strong character and powerful will who was possessed of far-reaching influence.

Sequasson — erroneously called Sowheag — in Europe would have been a great political leader; in the New World he was a Sachem, whose will was obeyed over an extensive territory. As Great Sachem of the Mattabesetts, he was supreme over the Indians on both sides of the Connecticut River, including several tribes besides his own immediate tribe. From Indian Hill, where he lived, he was accustomed to summon the tribe by blowing on a famous conch shell. This was believed to have magical powers because its tones could be heard at so great a distance by the chiefs and warriors of the Mattabesett and subordinate tribes, whom he wished to summon for council or defence. Sequasson was held in profound reverence by the Indians and was respected and somewhat feared by the white settlers for, while he was not an open enemy of the settlers, he was far from being friendly. They were treated by him with the dignified reserve and contempt of a great chief. He regarded them as interlopers and inferiors, who had encroached upon his birthright. The Indians of the tribe kept his burial place a profound secret from the settlers and when questioned by them in regard to the location of his grave, they showed anger and remained silent. To the north of Middletown, near the Sebeth River, was a field called after him, in which many stone arrowheads and spearheads were found.

Not far from Middletown, in what is now Glastenbury,

was a small tribe of the Mohawks, of the Five Nations of New York, of whom the Indians of New England were in great dread, with the exception of the Pequots. How this collection of Mohawks happened to be settled there, so far from their own beautiful Mohawk Valley, may be accounted for reasonably enough.

The Mohawks were the most powerful and dominant tribe of Indians on the Continent in those early days, before the Dutch had demoralized them with rum and trade. It was their boast and an historical fact, that they demanded and received tribute from other tribes, not of the Five Nations, which lived hundreds of miles distant, to the south and east of the Hudson River. They delighted in the power they possessed and were never happier then when inspiring terror in the hearts of those distant tribes. They boasted that one Mohawk Sachem, or even a prominent warrior, could walk alone through the village of one of the tribute-paying tribes and receive anything he demanded. The journeying to the tribes east of the Hudson, and in the south, for the purpose of collecting tribute and asserting their supremacy, came to be regarded as an unnecessary trouble. To avoid this they stationed small tribes of the Mohawk Nation in central points, among the other tribes from whom tribute was demanded, so that the resident Mohawks could collect the tribute and maintain the fear, which was more highly prized than the tribute. That the tribute collected by the small tribes did not reach the Mohawk Nation mattered little, so long as it was paid to Mohawks, and their supremacy maintained. The Mohawks at Glastenbury were probably settled there to keep the New England Indians constantly in mind of the fact that they were subservient to them. It is a strange fact, that one or two painted Mohawks would inspire nearly as great terror among the white settlers, as they did among the Indians of other tribes. Eventually the Mohawks, of Glastenbury, annihilated the Mattabesetts.

There is nothing that more strongly illustrates the power of the Mohawks and the fear in which they were held by the New England Indians, than a clever bit of Indian cunning successfully practiced by Uncas.

Weaseapano, a Podunk Indian, killed a Sachem of the Mattabesetts, who lived near Middletown, in 1656. Sequasson, Great

Sachem of the Tribe, complained to the white magistrate of the Colony, that the Podunks were hiding the murderer and that they were protecting him from the punishment he deserved. Sequasson also told his troubles to Uncas and obtained a promise of assistance from him. Uncas then complained to the magistrates that Tontonimo had protected an Indian who had murdered a Mohegan. The magistrates summoned all the parties concerned before them. Sequasson and Uncas demanded that ten of Weaseapano's friends should be delivered up to them for slaughter, as the murderer was a worthless Indian and the murdered man a great Sachem. Tontonimo regarded the price as excessive and brought in a counter claim, that the dead Sachem had killed Weaseapano's uncle. The Governor of the Colony, fearing trouble from direct interference, suggested that the demand was too great and told Uncas and his friend that the white men were content to punish the murderer.

Tontonimo wanted to pay for the dead Sachem in wampum, but it was refused. Uncas then reduced his demand from ten to six men, but this in turn was refused by Tontonimo. The Governor urged that the murderer be delivered to Sequasson and Uncas, and they agreed to be satisfied with him in place of the six men. Tontonimo promised to do as the Governor wished and then secretly withdrew from the court and retired to the Podunk stronghold. The Governor was indignant, but he kept it to himself and tried to persuade the Indians not to fight it out. The most they would promise was, not to interfere with the white settlers or injure their property on either side of the Connecticut River. Uncas then gathered an army of Indians with which to avenge himself upon the Podunks. Uncas met the Podunks near Hockanum River, opposite Hartford, and seeing the enemy about equal in number to his own followers, he decided not to fight.

Now here comes in his craft. Uncas sent word to Tontonimo, that if he did not give up the murderer he would send the Mohawks to wipe the Podunks off the face of the earth. Uncas' opportunity came soon after the delivery of the message. He provided a Mohegan warrior with several Mohawk weapons (each nation and tribe fashioned its weapons in some peculiar manner so

that they could be easily recognized by other Indians, as belonging to such or such a tribe) and sent him to the Podunk stronghold, with instructions to set fire to a house nearby and then to leave the weapons on the ground and return to camp. In the morning the Podunks went to the place where the fire had been, found the weapons and recognizing them to be of Mohawk make, they believed that Uncas had really won the Mohawks over to his side. Tontonimo immediately delivered up the murderer, Weaseapano, and asked Uncas to make peace with him.

Generally speaking, the white settlers and the Mattabesetts lived in peace. The Indians had everything to gain from such conditions and nothing to lose, for the New England settlers, unlike the Dutch of New York, did not demoralize them with rum.

The last of the Tribe of Mattabesett was Mamoosun, a fine, high-spirited old man, whose faithfulness to his tribe and its traditions, was inspiring. Where Mamoosun lived is not positively known, but that he made annual visits to Middletown each autumn, for the purpose of paying respect to the memory and the greatness of his tribe, is a matter of history. He spent whole days in the Indian burial ground, near Newfield, mourning over the past glories of the dead who were buried there.

On these annual pilgrimages the old Indian seemed to live more in the spirit than in the flesh, and there can be no doubt that his mind was in an exalted state as it dwelt on the past. During this period he shunned mankind and spent his nights in the hollow of a gigantic sycamore, of great age, that was known for many generations as "Mamoosun's tree". Mamoosun's pilgrimages began before, and continued for several years after, 1720. The white settlers of Middletown honored and respected the dignified, sad old man who alone of all his tribe still lived. A Mr. Gilbert, who owned the farm upon which the Indian burial ground was situated, was most friendly and hospitable to Mamoosun who, after his days of mourning and religious duties were finished, would go to Mr. Gilbert's home as his guest. Mamoosun dreaded above all things that the graves of his dead should be disturbed by the plow and harrow. Mr. Gilbert promised him, that so long as he lived the field should not be cultivated and the promise was faithfully kept for several years after the visits of the old Indian had ceased.

MIDDLEFIELD.

SAMUEL ALLEN, Samuel Wetmore and Benjamin Miller, from the First Society of Middletown, were the first settlers of Middlefield, in 1700. They were soon joined by other families from Middletown, Durham, Stratford, and Guilford, so that in 1744, when the town was incorporated, there were fifty families forming a vigorous settlement of 350 or 400 individuals, probably, for the average number of persons in a family in those days was large. Middlefield was destined by nature to be vigorous and prosperous, in the days when water-power was the only motive power known, for the town was generously supplied with excellent power along the Coginchaugh River, and the numerous smaller streams that flow into it. A hundred years after the incorporation, it was a busy manufacturing community.

Like all Yankee settlements, as soon as the people were made into a parish by the General Court, they built a church. A meeting-house, forty feet square, was built in 1745 and the Rev. Ebenezer Gould was the first minister. Although there was dissatisfaction with the minister on the parts of several of the congregation, he remained there till 1756, when he was dismissed. As far as can be ascertained from records, the dismissal of the Rev. Ebenezer Gould from the Middlefield Church ended his ministerial career. From 1756, till 1765, the people were without a settled minister. They had made several attempts to settle one but without success, so it looks very much as if the trouble was caused by individuals of the parish, rather than by the minister. Finally, in February, 1765, the Rev. Joseph Denison, of Windham, a graduate of Yale in the class of 1763, became the minister. He died in 1770, at the age of thirty-one.

The Rev. Abner Benedict, of North Salem, New York, a graduate in the class of 1769, at Yale, was the next minister, he serving from 1771, till 1785, when he was dismissed by his own request that he might move to a place more favorable to the health of his daughter, who was an invalid. The Rev. Abner Benedict was an exceptional man, as a minister and as a citizen.

While in Middlefield he convinced the people of the sin of slavery and that it was a crime against society, with the result, that every slave owned in Middlefield was freed. The Rev. Joel Benedict, D.D., of Lisbon and Plainfield; and Lieutenant Peter Benedict, a soldier of the Revolution, were brothers of Abner, who was a writer of merit upon religious subjects. The late Rev. Dr. Field in commenting upon the sad disruption in the Church, due to there being as " many people of many minds ", in those early days, as at the present time, says:

This dismissal was exceedingly unfavorable to the interests of religion in Middlefield. Had he remained there, the Church would have probably been greatly strengthened and the society united and prosperous. But after he was gone the society remained vacant more than twenty years. No minister of Christ was statedly in the desk on the Sabbath, enlightening and establishing the minds of the people in the great truths of the gospel, and telling them on week days from house to house, words whereby they and their children might be saved. The old professors of religion died or removed, until the church was almost extinct.

But the Lord having revived his work in the neighboring town of Durham, and this having spread somewhat in this place, the church was reorganized, or rather a new church was formed in December, 1808, and twenty-nine persons solemnly entered into covenant with God, and with one another. A few of these had been members of the old church, the others were those who had recently entertained hope of a saving interest in Christ.

But the members of this church, and those disposed to attend worship with them, had no meeting-house of their own, and difficulties existed in the way of their occupying the old meeting-house. In this situation they met for a time in private dwellings, and then assembled for worship in a conference-house, which they erected, until they found means to build a sanctuary. This they raised on the site of the old meeting-house in 1841 and dedicated it June 8, 1842.

CROMWELL.

CROMWELL was known as Upper Houses — sometimes Upper Middletown — from the settlement of Middletown in 1650, down to 1851, in which year Upper Houses was incorporated as separate town. The Upper Houses were simply the houses, or little settlement, in the upper portion of Middletown. This designation for out-lying hamlets belonging to the larger and principal settlement or town, was customary in many Connecticut towns and many of the original towns gave

the names of Upper and Lower Houses, to hamlets lying above or below them.

The majority of the first settlers of Cromwell built their houses on Pleasant street. They were John Kirby, Nathaniel White, Robert Webster, Samuel Stocking, George Graves, Joseph Smith, Daniel Harris, John Martin, John Savage, David Sage, and Thomas Ranney. They were joined by several other families before the end of the year. Between the Upper Houses and Mid-

ORIGINAL STREET, CROMWELL.

dletown was Little River, which was crossed in going to and from the Church and stores in Middletown, by a ferry.

Middletown granted the right to the people of Upper Houses to have their own school as early as 1683, and a similar grant was made by vote of the Town in 1690, possibly because the provisions of the first grant for a school had not been complied with, and no school had been started. In 1703, the General Court, by desire of the inhabitants of Upper Houses, incorporated it as a parish distinct from Middletown, with the stipulation, that the people should procure a minister within a year,

otherwise they would have to continue as a part of the Parish of Middletown, and would have to pay their portion toward the support of the Church there. At this time, 1703, the little village contained about 250 persons. While they governed their own Church and school affairs, they were, in matters relating to the town, under the jurisdiction of Middletown. A Church was not organized and a minister settled till 1715, when the Rev. Joseph Smith was settled as the first minister of Cromwell.

The great fertility of the soil made the chief occupation of the

RIVER ROAD, CROMWELL.

people its cultivation, for nearly 150 years after the settlement. A few years after the close of the Revolution, ship building began and for several decades was carried on with energy and profit. William Belcher, Captain Luther Smith, and Captain Abijah Savage had ship yards, and further back from the river was a rope-walk in which the cables and cordage, for the vessels built there, were made. At about the beginning of the nineteenth century there were a few small manufacturies.

In 1810, a debating society was organized that was called the

Friendly Association. It had a small library which formed the nucleus for a larger collection of books several decades later. The first officers were: President, the Rev. J. L. Williams; vice-president, Silas Sage; secretary, William C. Redfield; treasurer, Allen Butler. The association flourished for twenty years and then slowly died.

One of the most distinguished men of the first half of the nineteenth century, in New England, was William C. Redfield, who was born in Middletown, in 1789, and spent his childhood and

STOWE HOUSE, CROMWELL.

part of his youth in Cromwell. His father, who was a sailor, died when William was but thirteen years old, and much of William's early education was obtained from his mother, who was possessed of more than ordinary mental attainments. At the age of fourteen he was apprenticed to a mechanic of Cromwell. Although his duties occupied nearly all of his time, he still found opportunities to study and so lay the foundation of the education it was his ambition to obtain. William read and studied at night, after the work of the day was finished, by the light from the logs burning on the andirons in the large open fireplace. In the Rev. Dr.

Tully William had a good and wise friend, who gave the ambitious youth free access to his library and suggested to him the best course of reading, and study.

That William Redfield in later life became well known, as a scientist, original investigator and philosopher, in the Eastern and Western Hemispheres, was due to his untiring patience and great energy of body and mind. His method was to determine upon some particular object which he wished to attain and then to go at it and, overcoming all difficulties, attain it. An instance

BROOKE HOUSE, CROMWELL.

of his determination and great physical energy — which was even excelled by his mental energy — will give an idea of the youth who, as a man, became the co-discoverer of the rotary motion of storms.

At the age of twenty-one, when his apprenticeship was finished, he desired to visit his mother, who had remarried and moved to Ohio. The distance from Cromwell to her home was 700 miles and the only way he could get there was to walk. He covered the 700 miles in twenty-seven days and as he rested four days

he was actually on foot twenty-four days and so averaged a trifle more than twenty-nine miles a day. As his eyes and ears were ever on the alert and his ability to perceive and observe was profound, his 700-mile journey on foot did as much for him as a year in college would have done for the average young man of twenty-one.

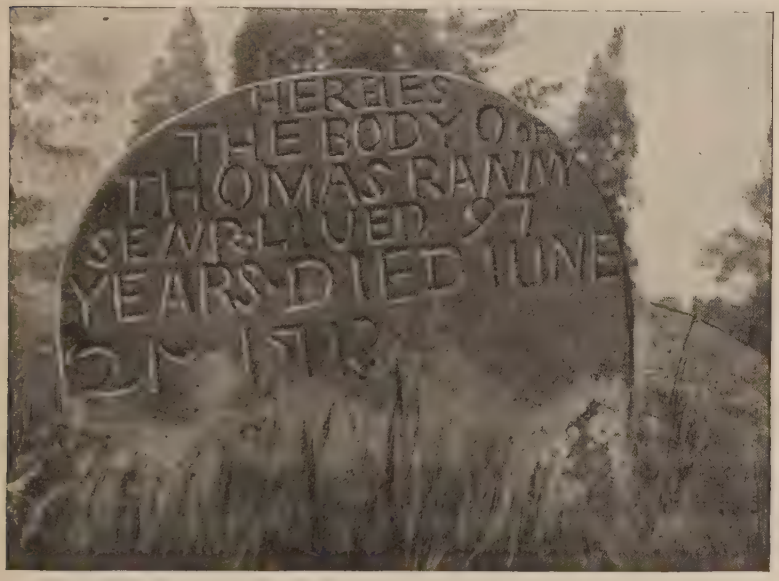
After his return to Cromwell he resumed his trade and continued his studies. The great storm of September 3, 1821, was the means of Mr. Redfield's discovery of the rotary motion of storms. Not only was the storm severe, but it covered a great territory. His power of observation has been mentioned. In

THE RANNEY HOUSE, CROMWELL.

this instance, he had observed that the storm approached Middletown from the south-east, and that the up-rooted and fallen trees lay with their tops toward the north-west. Soon after this storm, Mr. Redfield had occasion to go to western Massachusetts where he found that the storm had up-rooted trees there also, but that they were all lying with their tops toward the south-east, exactly opposite to those at Middletown. He made inquiries there and found that in western Connecticut and Massachusetts the storm had approached from the north-west, at the same time it was approaching from the opposite direction, seventy miles away in

the neighborhood of Middletown. He followed the course of the storm and gave to what he found intense thought. He discovered that all great storms are cyclonic, or as he expressed it, progressive whirlwinds. For the benefit of navigators, Mr. Redfield immediately published "The Law of Storms".

It happened that General Reid, of the British Royal Engineers, made a similar discovery at about the same time. Commodore Perry — whose gentle knock upon Japan's front door caused it



GRAVE OF THE REV. THOMAS RANNEY IN THE OLD CEMETERY.

to be opened to America — spoke of these two scientists, in the report of his Japanese expedition, as follows:

It was my good fortune to enjoy for many years the friendly acquaintance of one as remarkable for modesty and unassuming pretensions as for laborious observation and inquiry after knowledge. To him and to General Reid, of the Royal Engineers of England (now Governor of Malta), are navigators mainly indebted for the discovery of a law which has already contributed and will contribute greatly to the safety of vessels traversing the ocean. The honor of having established, on satisfactory evidence, the rotary and progressive character of ocean storms, and de-

termining their modes of action or laws, is due alike to the memory of William C. Redfield and to our country's fame.

Mr. Redfield was a marine engineer of note. The famous Connecticut River steamer, "Oliver Ellsworth", was built by him in 1823. The idea of carrying freight, to and from New York and the upper-Hudson, on long strings of barges drawn by tug-boats was his. Mr. Redfield and George W. Featherstonhaugh (the first Government Geologist of the United States whose mansion and country estate were in Duanesburgh, Schenectady County, New York), were the first to see and appreciate the possibilities for national wealth by connecting by railroads the vast fertile territory of the North-west with the great markets of the East.

It may be remarked incidentally, that Mr. Featherstonhaugh began writing for public prints upon the subject of railroads in 1812, and on March 26, he and Stephen VanRensselaer, the last of the Patroons, incorporated the first railroad company.

In 1829, Mr. Redfield issued a pamphlet setting forth his ideas, which were to connect the Mississippi and Hudson Rivers by a railroad over which the crops and minerals of the West could be brought to New York, and the West peopled with men of energy and enterprise from the East. The route he proposed was practically that of the Erie Railroad and his prophesy for the routes of other railroads, that would connect Indiana, Illinois and Michigan, with the East, was closely fulfilled.

MIDDLESEX COUNTY.

WILD animals were beginning to be scarce in Middlesex County by the time the Revolution broke out. Bears, wolves, "catamounts", deer etc. could be found by experienced hunters, but it was not so many years before the Revolution that they were to be had without hunting for them.

Wolves were a source of trouble and loss to the farmers till 1770, when those that were left gradually withdrew to the wilder portions of northern New England. They were sufficiently rare for the killing of one in the northern part of Say-

brook, in the winter of 1815, to excite unusual interest and comment.

That moose ever roamed the meadows and forests of the lower Connecticut, and gorged themselves on lily-pads and river grass, hardly seems possible, but the time was, when they were not at all scarce, although not frequently seen near the settlements, because of their timidity. It is a fact, however, that in 1770, in the Town of Saybrook, near where the wolf was killed in 1815, that a moose was killed. It was probably the last of its kind in Middlesex County.

Deer were so numerous in very early times that they often proved a nuisance as crop destroyers. They were plentiful up to the hard winters of 1764–'65, when great numbers died or were killed by hunters.

Wild turkeys were common up to 1780, or '85, and could be found by skilful hunters up to 1790.

The animals that were hunted and trapped for their valuable fur, disappeared many years before those that were killed for food, as well as for their hides.

Ferries were established at an early date as a means of crossing the Connecticut. They were as follows: Saybrook Ferry, between Saybrook and Lyme, 1662; Chapman's Ferry, between Haddam and East Haddam, 1694. These two were the only ferries crossing the Connecticut in Middlesex County for eighty-nine years after the first settlement. Brockway's Ferry, between Pautapoug (Essex) and the northern part of Lyme, 1724; Middletown Ferry, between Middletown and Chatham, 1726; Upperhouses (Cromwell) Ferry, between Upper Houses and Chatham, 1759; Higganum Ferry, between Haddam and Middle Haddam, 1763; Warner's Ferry, between Chester and Hadlyme, 1769. Knowl's Landing Ferry (Chatham), between Middletown and Middle Haddam, was granted about 1736, but it was abandoned and a new grant made in 1806; East Haddam Ferry, between Haddam and East Haddam, in 1741, but it was only occasionally used and a new grant was made in 1811; Haddam Ferry, between Haddam and Middle Haddam, 1814.

Post Offices were established, in Middletown in 1775; Saybrook, in 1793; Killingworth, in 1794; East Haddam and Dur-

ham, in 1800; Haddam, in 1802; Knowl's Landing, Chatham, in 1904; Upper Houses (Cromwell), in 1809; Chester, in 1810; West Chester and North Killingworth, in 1817.

Stage lines were established in 1785, and in 1794, which carried mail from Hartford to New Haven, through Middletown and Durham, in Middlesex County.

The interest and wonder excited by the first carriages, kept solely for driving or "pleasure-carriages", as they were called, has been spoken of several times. The owning of one of these vehicles was greater evidence of affluence in those days, than a $20,000 "benzine-buggy" is in the twentieth century. The first made its appearance in Killingworth, in 1748; then followed, Middletown, about 1750; Saybrook and Durham, in 1755; Chatham, in 1768; East Haddam, in 1769; and Haddam, in 1785.

The first library in Middlesex was established in Chester, in 1733.

The idea is so utterly ridiculous to us now, that it hardly seems possible that those good, narrow, heroic Christians, who settled New England, should have thought the names of the days of the week to be sinful, because they were derived from the names of mythological gods, but as an actual matter of fact they did think Sunday, Monday etc. were naughty words. The week began on the Sabbath, or Lord's Day; the other days were known and designated by numbers. It really does not seem possible that such intelligent, strong-minded men, a large percent of whom had received liberal educations, could have believed that the taking out from their lives, their speech and their thoughts even, everything that was poetic, beautiful and romantic, was pleasing to the Creator, Who was the source of the very things they deprived themselves of. But they did, and they were honest and sincere in so doing. They would not tolerate the names of the days of the week because of their mythological origin. They deprived their children of all knowledge of Christmas and Easter because they were too strongly associated with Rome.

CHATHAM.

CHATHAM was first settled by the English in 1710, when a family by the name of Goff made their "pitch" near the river, a little to the south of the landing at the village of Middle Haddam. The next white family to settle there, was that of Captain Cornelius Knowles, who built his house on the bank of the river and gave his name to the locality, which was long after known as Knowles' Landing. These two families were not long afterward joined by other families who took up land and built their homes on the slope, which rises rather abruptly to the height of one hundred feet and then to three hundred feet, a half mile back from the river. This situation was fine and the extensive view of the river and the high hills across it, in the town of Middletown, was most charming. It is a very noticable fact, that while Yankees always were intensely practical (and still are practical and always will be, with a keenness after profit, as the "Yorkers" claim), they were and are, more than any other people, lovers of Nature and her beauties, so their homes and little settlements were generally located in the most beautiful spots and where the view was fine.

For about fifty years the settlers cleared and cultivated the land and hunted, trapped and fished. Fishing in those days, and for many decades thereafter, meant shad and salmon. It hardly seems possible now, that there was a time when salmon were so common that it was customary in one or another of the river towns, especially Hartford, when an apprentice was indentured, to demand that he should not be given salmon oftener than a certain specified number of times a week. Agriculture and hunting and trapping were succeeded, as the chief occupation, by boat building about 1760, the first to be launched being sloops and small schooners. The first ship was launched from the Middle Haddam yards in 1763. From that time the business increased and flourished till about 1805, when for some reason it fell off and eventually ceased.

The prosperity of Middle Haddam, while the boat building

yards were at their busiest, made it a trading center for a considerable distance to the south, east and north-east, people going there for their trading from as far off as the towns of Marlboro and Hebron. From 1805, when the business of the boat yards began to decline, to 1838, when it ceased, there were 111 vessels built, with a total tonnage of 27,430. The vessels launched between those years were: 51 ships, 24 brigs, 21 schooners and 15 sloops, which shows that the greater number were sea-going vessels. One of the most famous master-builders of the Connecticut River was Thomas Child, who was living in 1851, at the great age of 89. During his long life he had charge of the construction of 237 vessels, the greater portion of them being built in the Middle Haddam yards. The ship building industry naturally stimulated the wealthier citizens of Middle Haddam to embark in commerce, and a few of them owned the vessels they commanded, or an interest in those they helped to navigate.

For thirty years the people of Middle Haddam and vicinity were obliged to journey through the woods, or by boat and canoe on the river, to Portland, Middletown or Haddam to attend church. In October, 1738, they, with a few families from Haddam Neck, petitioned for incorporation as a parish. The petition was granted and the Church was organized on September 24, 1740. The Rev. Benjamin Bowers, of Billerica, Massachusetts, a graduate of Harvard in the class of 1733, was the first minister. In 1744, a meeting house was built as near the center of the scattered homesteads as possible.

The first Episcopal Church in Chatham was built in 1772, in the eastern portion of Middle Haddam, but it was not long-lived and the building was taken down. In 1786, another Episcopal Church was built in Middle Haddam, near the "Landing", the Rev. Abraham Jarvis, rector of Christ Church, Middletown, officiating till 1791.

There was a Methodist Church there in 1792. The meetings were held in the homes of the members, or in the school house, till 1796, when a small church was built. There were at one time fifty communicants, but the membership fell off and the church was finally closed.

There is a hill about two miles back from the Connecticut River, partly in Chatham and partly in Portland, that for more

than a century was a great mineral mystery. The town line runs along the ridge of Great Hill, which rises precipitously from the pond at its south-western front, to a height above the pond of 400 feet and above the sea of 700 feet. For the first hundred years after the settlement of Middletown (which formerly included the Towns of Portland and Chatham), this hill was called "The Governor's Ring".

It seems, that Governor John Winthrop, of New London, was accustomed to go to Great Hill with a servant and remain there two or three weeks at a time. When the Governor returned to New London he always had one, and sometimes several gold rings, and as everybody supposed that he obtained the gold from the hill, it came to be known as "The Governor's Ring". On May 25, 1661, the people of Middletown granted to Governor Winthrop certain rights and privileges, and the following is a paraphrase of the document.

The people of Middletown for the encouragement of our much honored governor, Mr. John Winthrop, in his efforts to discover mines and minerals, for the working of which he will set up such works as may be needful, do hereby grant unto our much honored governor, any profitable mines or minerals that he shall discover, upon any common land within the borders of our town, and such woodland as he may need, to be used in working the mines; in area from 500 to 1,000 acres, which woodland shall not be within two miles of the settlement, but in such place as the town shall decide will the least interfere with the town's supply of firewood. The town reserves the right of commonage until the governor incloses the property granted. It is further provided that unless the governor, and such others as may be associated with him, set up works and begin to improve the mines within five years, the town reserves the right to make this grant to other persons, and if the governor accepts this grant, he must do so within two years.

The original wording of this grant was a jumble of words seemingly put together for the purpose of hiding the intention of the document. It certainly was an easy grant to live under. Had there been a dispute, all the interested parties would have been dead by the time the document had been translated into understandable English.

Nothing definite was done with the supposed mine in Great Hill, till one hundred years after the grant to Governor Winthrop was made. It is probable that he found minerals in it, of several kinds, but probably not in sufficient quantities to warrant the investment of money for its working. In 1762, a German physician, Dr. John Sebastian Stephauney, had a small force of men make a horizontal opening into the hill. He gave up his operations after a brief time, only to renew them in 1770. This time he had two other Germans associated with him, John Knool and Gominus Erkelens. Dr. Stephauney gave up an active interest in the enterprise and turned over the management to his partners, reserving for himself a portion of any profits there might be obtained. They agreed, that should metals or ore obtained from Great Hill be sent to England, that friends of Knool's should be the consignees; if to Holland, friends of Erkelens' should receive them.

The opening made by Dr. Stephauney was enlarged, or a new one made, and the top and sides were shored up with great timbers for the safety of the workmen. A large number of casks filled with ore taken from the hill were sent to Europe and possibly to China. It was later found according to the private diary of President Stiles, of Yale College, that the mineral obtained was cobalt. Up to this time the people of Middletown and of nearby places, had no idea what had been found in the hill, as the workmen were all foreigners who did not speak English. For once at least, the inquisitive Yankee, with his ever present interrogation point, failed to obtain the information sought.

Under the date, January 1, 1787, President Stiles' diary contains the following entry:

Mr. Erkelens visited me full of his Cobalt mine and his China voyage. He some years ago bought the Governor's Ring, as it is called, or a mountain in the N. W. corner of East Haddam, comprehending about 800 acres, or about a square mile area. Here he finds plenty of Cobalt, which he manufactures into smalt, with which is made the beautiful blue on China ware &c. Governor Trumbull has often told me that this was the place to which Governor Winthrop of N. London used to resort with his servant, and after spending three weeks in the woods of this mountain, in roasting ores and assaying metals and casting gold rings, he used to return home to New London with plenty of gold. Hence this is called the Gov. Winthrop's ring to this day. Gov. Winthrop was an adept, in intimate

correspondence with Sir Kenelm Digby, and the first chemical and philosophical characters of the last century — as may be seen in the dedication of 40th vol. Phil. Transactions 1740. Mr. Erkelens * * * has been at £2,000 sterling expense to no profit. He is going on a voyage to China, carrying with him 20 tons of Cobalt ore.

Whether Erkelens really went to China or not in 1787, is not known. The mine was abandoned and eventually the opening was closed by the caving in of the sides and top.

For thirty years the mine was not worked, nor did *it* "work" anybody till 1818, when Seth Hunt, of New Hampshire, sunk a shaft and $20,000. He obtained a half ton of what he supposed was cobalt but which an essay, made in England, where the ore was sent, proved to be nickel with only a trace of cobalt.

For twenty-four years the internals of Great Hill were not tortured by powder, pick or shovel. In the summer of 1844, Professor Shepherd, who wrote "A Report on the Geological Survey of Connecticut", began operations with a few men for a short time, probably for scientific purposes, for there is no record that he ever attempted to turn the results of his labors into commercial value. In 1850, Great Hill found other victims, in the persons of Edmund Brown, and a few associates. Mr. Brown did a great deal of excavating and lost a large sum of money, and at the end of a year and three months gave up the work.

EAST HAMPTON.

THE village of East Hampton, not far from the center of the Township, was settled in 1743. It is located near the charming little lake called Pocotopaugh. Its fine water power was the chief cause of the settlement being made near it. Its greatest length, north and south, is a mile and one third and its greatest width, east and west, is one mile, but so charmingly irregular are its shores that its shore-line is about nine miles. Twin Islands occupy a position near the center of the lake. They are about nine acres in area, and a third of a mile to the north is another island of about two acres. Twin Islands was a popular camping place and stronghold of the Indians. The lake and its surrounding was just such a lovely spot as the Indians prized.

The first occupation of the early settlers was a forge, from

which was produced the great quantities of iron required by the many boat yards on the Connecticut, in Middletown and its neighborhood. Ore was taken to East Hampton from West Point, and pig iron, from New York and Salisbury. The original forge was given up in 1812, and in 1825 a new forge was built upon the site of the old one, where scythes were made, but this, in turn, was abandoned several years later. The forges were succeeded by several factories for the manufacture of bells, hoes, brass-kettles, pistols, satinet, and several saw and gristmills. There was a time when nearly all of the sleigh bells used in the United States and Canada were made in East Hampton.

The prosperity and industrial spirit of East Hampton was very largely due to William Barton, who was born in Windsor in 1762. William Barton, the father, was a captain in Colonel Flower's Regiment of Artillery Artificers, in the Revolution and his son William was with him as assistant. He learned his trade from his father, who was armorer in Springfield in the Revolutionary War. At the close of the war, William returned to Wintonbury, in Windsor, and made pistols and other arms. In 1790, he went to New York and started the manufacture of articles made of brass, especially andirons. He remained there for eighteen years and in 1808, went to East Hampton where he made hand bells and sleigh bells. William Barton was a man of broad mind, who loved his fellow man. He was never so happy as when benefiting others and improving the condition of the community in which he lived and worked. He taught his trade to others and it was not long before East Hampton became a thriving and prosperous community. In 1826, Mr. Barton went to Cicero, New York, where his happy influence was strongly felt. In 1846, he returned to his old home in East Hampton to spend the remaining years of his life, surrounded by his children and the friends and neighbors who honored and loved him. His death occurred, after a long life of usefulness, in 1849.

The first Church of East Hampton was organized in 1748, and its first minister was the Rev. John Norton, of Berlin, Connecticut, who was graduated from Yale in 1737. Using the expression with profound respect, Mr. Norton was "A Fighting Parson", one of those many patriotic heroes of the Congregational ministry in New England, who went to the front in defence

of the British flag, in Colonial days, against the French and later, in defence of the Stars and Stripes, in the struggle for Independence.

As a class, the Congregational ministers of New England were college-bred men of strong intellects and inherited refinement, who would instinctively shun violence, hardship and death, but who possessed the New England spirit (the spirit which has made the Yankee the truest type of American manhood) so strongly, that they sacrificed everything and endured great hardships with cheerfulness, that they might inspire the soldiers with courage, through the word of God; that they might comfort and care for the wounded and sick, and commit to earth the bodies of those who fell while performing their duty to their country.

Of such was the Rev. John Norton. He was born in the Parish of Kensington, in the part of Farmington that is now Berlin, in 1716. He entered Yale and was graduated in the class of 1737, and was ordained over a small congregation in Fall Town, in the town of Deerfield, now Bernardston. This was his first parish and he was its first minister. On November 30, 1748, he was settled over the Church in East Hampton where he was minister for thirty years, his death occurring in 1778. The Nortons were of Norman descent, the name being Norville till it became Anglicised. The Rev. John Norton's great-grandfather was one of the eighty-four original proprietors of Branford, Connecticut. His father, Sergeant John Norton, lived near Mill River crossing, on the road from Farmington to Middletown, where he was a farmer who was considered well-to-do. His mother was Anna Thompson, whose ancestors were among the early settlers of Hartford and Farmington.

Fall Town was so called from the fact, that it was a grant to the men who took part in the great Indian fight, of May 18, 1676, at the Great Falls of the Connecticut (Turner's Falls) and later, its name was changed to Bernardston. On account of fear of trouble with the Indians, the little parish of Fall Town seems to have been given up and Mr. Norton dismissed, whereupon he became chaplain of a line of forts extending from Northfield, just east of the Connecticut, to Hoosic (now Adams), nearly across the Colony of Massachusetts, and along the northern border. These forts were built for defense from the French and

Indians. They were; Northfield, Fall Town, Colerain; Shirley, in the Town of Heath; Pelham, in the Town of Rowe; and Massachusetts, in the Town of Adams, the latter being where Mr. Norton was at the time of its capture by French and Indians. Besides being chaplain of these forts, Mr. Norton preached to soldiers stationed at three small settlements. The commander of this line of forts was Captain Ephraim Williams, the founder of Williams College, who was killed in battle, near Lake George, on September 8, 1755. While Chaplain Norton was making the rounds of the forts, his wife and three children lived at Fort Shirley.

The attack, defence and final surrender of Fort Massachusetts to the French, and the journey through woods and over rivers and lakes to Canada, where he was held a prisoner for a year, was told by Mr. Norton in his diary.

On August 19, 1746, 900 French and Indians, under command of Riguard de Vaudreuil, surrounded the fort at about eight o'clock in the morning. The fort was in command of Sergeant John Hawks (who later became a colonel) and contained twenty-two men, three women and five children. Eleven of the men were sick and of the other eleven, but few were strong enough to fight any length of time, much less against an army of 900. When the attack was made Sergeant Hawks ordered that no one should fire till the enemy was near enough for the shots to take effect. At the first volley several of the enemy fell and Sergeant Hawks killed the fierce chief of the St. Francis Indians. Upon investigation, later in the day, Sergeant Hawks found that the powder and bullets were nearly used up, so orders were given not to shoot, unless there was no doubt of reaching a human target.

Toward night the enemy began to prepare a quantity of wood with which to burn out the defenders of the fort, so the Sergeant had every available vessel filled with water and placed about in the different rooms of the fort. Sometime in the day, John Aldrich and Jonathan Bridgman were wounded. As may be imagined, the night was filled with anxiety, and but little rest was obtained by those who had been fighting all day, and the sick were made worse by the anxiety and excitement. Although he does not say so, it is easy to guess from his narrative, that he

handled a musket with the few who were able to fight. He does say, however, that he stood watch for a part of the night. The attack was renewed the following morning and Thomas Knowlton was killed by a shot through his head. At noon of the second day's fight, Vaudreuil made known his desire to parley and it was granted by Sergeant Hawks, to whom the Frenchman promised the best of terms if he would surrender. Hawks said he would give his answer in two hours. Upon investigation Hawks found that there was not enough powder to last for more than a few minutes, should they make a strong attack, and although the sick men had been casting bullets and buck shot the previous day, they too, were about gone.

The sentiment of those in the fort was to stand out till the last, Mr. Norton strongly favoring continued resistance, but on account of the women and sick soldiers, it was thought best to surrender upon the following terms:

That they should be prisoners of the French and that not one person should be given over to the Indians; that the children should not be separated from their parents; and that an exchange should be effected at the first possible opportunity. At three o'clock in the afternoon of the second day, the French commander and his officers were admitted to the fort which, manned by 22 men, 11 of whom were sick, had stood-off an army of 900 for 36 hours and only surrendered then, because there was not enough powder and shot left to defend the women and the sick.

Vaudreuil promised to live up to the conditions of the surrender. As a promiser and a fighter he was a thorough Frenchman; one of the same kind that the Dutch of the Mohawk Valley knew and loved so well, because of similar promises made and broken. The prisoners were divided between the French and their friends, the Indians.

While the arrangements were being made, some of the Indians (they had so far been kept out) pulled away the underpinning and entered the fort. When they found Knowlton's body they took the scalp and cut off the head and arms. A young Frenchman skinned one of the arms, roasted the flesh and offered it to Daniel Smeed to eat; the skin was made into a pouch for tobacco.

When the division of the prisoners with the Indians took place,

Mr. Norton showed his spirit, and that his fighting blood was up, by telling de Vaudreuil, that had he supposed anything of the kind was to be done he would have strenuously opposed the surrender, for he would far rather have died fighting than to see any of the men killed while they had no chance to resist, and killed he was sure they would be if delivered to the Indians. Strange as it may seem, none of the prisoners were killed nor were they misused by the Indians. On the contrary, the prisoners were treated kindly by the Indians and with kindness and respect by the French. Several of the prisoners who were unable to walk were carried on the backs of Indians, and the women were carried by the French. The journey through the forest was hard and often heart-breaking, but the women bore it bravely and without complaint. In the midst of these hardships, on the second day after the surrender, Mrs. John Smeed gave birth to a daughter. The following day, August 22, Chaplain Norton christened the little girl Captivity. While the French were unblushing liars in regard to the terms of the surrender, they were kind and thoughtful for the women. A frame of saplings, covered with bear and deer skins, was prepared for Mrs. Smeed and the romantically-born little Captivity. Upon this they were carried by the French.

GIANT POPLAR ON JOEL WEST'S PLACE.

Mr. Norton's account of the journey is simply a statement of facts and is not interesting except as it is historical and shows the stuff of which our New England men and women, yes, and infants, were made, for with such parents and neighbors it may be surmised that even little Captivity took her nourishment and slept, with as little crying as possible, and so became to her

fellow prisoners, Little Captivating. While Mr. Norton does not hint at anything of the kind in regard to himself (it is a narrative of the experiences of his loved friends; of their captors and of their journey; not an account of his feelings and doings) it is easy to read between the short sentences of bald fact, that he was cheerful, helpful and courageous. It is also easy to see that what he calls the kindness of the French officers to himself, was really profound respect and admiration for the "fighting-parson" whose brave, courageous, cheerful Protestant Christianity, discovered to them the God-loving side of those God-fearing New Englanders. From start to finish Mr. Norton gives no idea that he thought he was doing anything out of the ordinary, but he does praise his fellow prisoners for their fortitude, and the French for their kindness.

The French permitted Mr. Norton to hold service for the prisoners. When it was discovered that he was greatly in need of clothing of all kinds, some of the Jesuit Missionaries and some French gentlemen sent him all that he needed. A year was spent in captivity and on July 25, 1747, they set sail for Boston, arriving there on August 16, where Colonel Winslow made Mr. Norton his guest, so long as he remained in Boston. Notwithstanding the sickness, hardship and privations he had passed through Mr. Norton ends his narrative with:

> May I never forget the many, great and repeated mercies of God towards me.

Mr. Norton's patriotic, unselfish courage was shown in the eighth year of his pastorate in East Hampton, in 1755, when the second French War was in progress, for he again joined the army and went as Chaplain on the expedition to Crown Point.

The first church building in East Hampton was a long time in being finished and even then, it was a most primitive affair, There was no vestibule or entrance hall, the doors opening directly into the church. Between the side aisles and the walls were rows of box pews and between the middle aisle and the side aisles were two rows of box pews. These pews were square and had seats around the four sides so that a portion of the congregation sat with its back to the minister and another portion with its sides toward him. The seats were rough boards supported by wooden horses.

The top of the fence-like structure inclosing the box pews was ornamented by open wood work something like miniature balusters. Some of these were not tight and when turned in their sockets would give out a squeaking noise, of the kind to delight the heart of a child. It is a tradition, that an opportunity to turn a loose one and so relieve the monotony of the long drawn out and tiresome services of those strenuous religious days, was seldom missed by the boys.

The pulpit was opposite the doors, on a platform long and narrow. Three or four steps at the western end of the platform led to the pulpit, which was paneled and painted white. A gallery was around three sides of the church and the choir occupied the front seats in that portion of the gallery opposite the pulpit. A pitch-pipe, used for giving the key, was the nearest approach to instrumental music. The two ends of the gallery contained the seats for the slaves. Attached to the posts supporting the gallery, which were painted blue, were sockets with drip-cups for holding the "tallow dips", or candles, by which the church was lighted at night. When extra light was needed the people brought candle sticks from their homes. Attending church in those days in the winter was a hardship as well as a duty, for there was no means of heating the building. Heat in a church was regarded as an un-Godly luxury for many years. The members of the congregation sat bundled up as for a sleigh ride. When the first talk of "improvements" was started, it called forth strong opposition, for anything like progress or improvements in the church savored of "Popery" or even the works of Satan.

But gradually changes were made. An entrance hall was partitioned off; the box pews in the middle of the church were removed and ordinary seats, with the sitters facing the minister, were substituted. And then, luxury of luxuries, two stoves were set up, one near the west and the other near the east door. In the center of the church, above the heads of the congregation, was a drum into which long lengths of stove pipe entered from the two stoves. The joints of these long pipes leaked and many a garment or head covering was ruined, till finally matters were a little improved by the placing of square pans under the leaking joints. Later still, a whale-oil chandelier was put in and then

the members began to make their pews more comfortable with cushions on the seats and carpets on the floor.

But it remained for the pretty, vivacious young wife of the Rev. Joel West to cause the sensation of East Hampton, for not only was she brought to her future home in a carriage, the first seen in East Hampton, but she had the first carpet ever seen in any home of the village. Tradition has it, from the memory of an old resident of the charming village, that when Deacon Bill had occasion to call at the parsonage, he walked around the edges of the carpet so as not to step upon so beautiful a thing.

The ordination of the Rev. Joel West in the old church, on October 17, 1792, was a great event in East Hampton. The

THE REV. JOEL WEST'S HOUSE.

Miss Betsy Brockway was greatly pleased with it and remarked in a joking way, "See, that is my house."

people came from great distances, great in those days of horse-back and oxcart transportation, and one woman, it is said, arrived at the church by sunrise to be sure to get a good seat. Among others, were the Rev. Thomas Brockway and his charming daughter, who rode over from Lebanon (now Columbia) to attend the ordination. The house which was later bought by

Mr. West for his home, was much more pretentious than the average in the village and was delightfully situated on the shore of the lake. When Miss Betsey Brockway passed this house she was greatly pleased with it and remarked in a joking way to her companions:

See, that is my house.

She was an unconscious prophetess, for she became the girl-bride of the young minister on November 11, 1794, and presided with grace, dignity and charming vivacity over the home by the lake, that she had so greatly admired. Tradition tells, that when she first appeared in church in her wedding gown, the like had never before been seen. Her hair was "banged" across her forehead and hung in a long braid down her back. She wore a bright-colored changeable silk dress. Over this she wore a cloak of red broadcloth with a hood trimmed with swansdown and on her pretty head was a white satin bonnet trimmed with swansdown. The cradle in which her twelve children were rocked is still in existence.

As has been said, music was somewhat primitive in the eighteenth century in New England rural churches. In the spring of 1760, Captain Jonathan Alvord was selected to "set the psalm" and Seth Alvord was chosen as chorister, as were Robert Shattuck, Titus Carrier, and Bryan Parmlee. The pitch-pipe was in the form of a book, longer than wide, with a mouth piece at one corner and on the sides were slides which made the different keys.

The part taken by the men of East Hampton, in the Colonial and Revolutionary Wars was a creditable one. As the names of the men who fought for their King and later their Country, will be of interest to their descendants, they are given here, but it is not a complete list:

Stephen Ackley
Joshua Bailey
James Bailey
James Bill
Recompense Bailey
Josiah Caswell
Titus Carrier
Marcus Cole
Moses Freeman
Simeon Freeman
Benjamin Goff
Samuel Goff
John Hailing
Daniel Hills

Stephen Knowlton
John Norton
Bryan Parmlee
Joseph Smith
Michael Smith
Elkanah Sears
William White
James Webb
Simeon Young

These were the men who fought for the King in the French and Indian War. Besides them, there were in Captain Savage's company; John Bevin, Josiah Clark, Amos Dewey and Thomas Shepard. In Captain Champion's company; Lemuel Shurtleff, Samuel Mott, and Abner Norket.

The Rev. John Norton's military record has already been given. The only reason that he was not personally active in the Continental army, in the War for Independence, was, that advancing years prevented it. Among those who were in the Revolution were:

Ezera Ackley
William Bevin
Elijah Bailey
Joshua Bailey
Caleb Cook
Daniel Clark
Amos Clark
Elijah Clark
Elisha Cornwell
David Cornwell
Nehemiah Day
Silas Dunham, capt.
Marcus Cole, ord. sgt.
Sylvanus Freeman
Samuel Freeman
Hezekiah Goff
Nathaniel Garnsey
Samuel Hill
Daniel Hill
Thomas Hill
John Johnson
James Johnson, Jr.
Samuel Kilbourn
Benjamin Kneeland, ensign
Timothy Percival, lieut.
Daniel Mackall
Nathaniel Markham
Stephen Olmsted
Ithamar Pelton
Daniel Park
Ralph Smith
Samuel Sexton
William White
Lazarus Watrus
Ezra Purple

Then there is that longer list of names of the heroic women who, without the excitement and the glory of battle and the courage given by numbers, sacrificed all that was dear to them, and who toiled and suffered uncomplainingly that the Cause might be helped on. Their names have never been printed and never will be, but the New England States, with their rugged

grandeur and lovely, peaceful valleys stand as a perpetual monument to them, for with-out the New England women the Nation would never have been won.

PORTLAND.

THERE is not, perhaps, a town in the State of Connecticut so widely known by name as Portland, the sandstone quarries of which have made it famous.

Portland was settled about 1690, by John Gill and James Stancliffe, their houses being on the river bank near what is now the principal street of the village. These two were soon after joined by William Cornwall, who made his "pitch" back from the meadow. They and their families were obliged to attend "meeting" across the river in Middletown. In 1714 a petition was sent to the General Court, signed by thirty-one persons, requesting that they be given parish privileges. The petition was granted and in 1716, the people built a little church, forty by twenty-six feet, on the hill. The Church was organized in 1721, and the Rev. Daniel Newell, of Bristol, a graduate of Yale in the class of 1718, was its first minister.

In 1789, there being fourteen Episcopal families in Portland, they decided to build a church. It was finished in 1790, when the number of families in the parish had increased to thirty-four. The Rev. Abraham Jarvis, rector of Christ Church, Middletown, was the first rector of the Portland Church, in connection with the one in Middletown.

The famous sandstone of Portland was known and used soon after the settlement of Middletown, in 1650, for building purposes and for grave stones. At first, there was no quarrying. The great pieces that were broken from the cliffs by the frost were broken up and worked down, for a long time before regular and systematic quarrying was attempted. The stone was seen to be of a fine and superior quality and was in demand in Middletown, and in neighboring hamlets. As the demand exhausted the surface supply the work of digging the stone out of the ground, where it had fallen from the cliffs to be covered by earth and debris, washed over it by the high water from the river, was begun.

The stone was regarded as common property and was taken by any one, from everywhere. By 1665, the people of Middletown

(Portland was then East Middletown) began to realize, that the stone was valuable. They decided that no more of it should be removed on flatboats, or otherwise, by strangers. The Town voted that only inhabitants of Middletown should take the stone, and that even they should pay to the Town twelve pence for each ton taken. Eventually, the Town disposed of the ledge to private parties, when systematic quarrying was begun. Another quarry, a few rods south of the original one, was opened in 1783, and from that year the business increased to its present proportions.

There was a time when Portland's boat and ship building yards

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were of much more importance and profit than its quarries, but the advent of railroads materially hurt the business. For a hundred years Portland built ships and schooners that had enviable reputations, for their staunchness and seaworthiness. The first vessel launched from the Portland yards was a 90-ton schooner, in October, 1741. Then followed a long line of merchantmen, men-o'war and privateers in Revolutionary days. Among them were; "The Trumbull", of 700 tons carrying 36 guns; "The Bourbon", 900 tons, carrying 40 guns, or rather it was designed for that number but they were never mounted, as peace with Great Britain was declared before the ship was quite finished;

"The Connecticut", 514 tons, 20 guns, built at Stevens' Wharf, in 1799. Churchill's yard began operations in 1795, and the following vessels were launched; "The Holker", 350 tons, 18 guns, built in 1813. She was driven ashore by the British at Narragansett and wrecked, so another ship of the same name was built, in 1814, of 400 tons and 20 guns. The name seems to have been unlucky for she was wrecked in a storm on Long Island. "The Macedonian", 400 tons and 20 guns was built in the same year; "The Saranac", 373 tons and 16 guns; and "The Boxer", 367 tons and 16 guns, were built in 1815. They were the last of the war ships built in Portland. The "Trumbull", "Bourbon", "Connecticut", "Saranac" and "Boxer", were built for the United States Navy.

In the decade ending with 1816, Churchill turned out vessels of a total tonnage of 12,500. In that year the ship building industry declined somewhat in the Portland yards, still, in the thirty-four years succeeding 1816, Elizur Abbey launched thirty-five vessels ranging from 75 to 300 tons, and Gildersleeve launched sixty-nine vessels ranging from 75 to 700 tons. It is interesting, that in Portland originated the line of packets which later became prominent as The New York and Galveston Line. Alexander Keith, Joseph J. and William Hendly, of Middletown; and Gildersleeve, of Portland, built the schooner, William Bryan, in 1836, which was the first regular packet to sail from New York to a Texan port. The Bryan was followed by five ships and two barks for this line, all of which were built in Portland.

The falling off in the ship building industry on the Connecticut River is something to be regretted. It is possible, even probable, that the industries which succeeded that one are more profitable, if vastly less dignified. There is something particularly grand and inspiring in sea-going vessels and the men employed in building them were Yankee mechanics of a high order; men of intelligence and broad minds who seemed to put some of their own sterling qualities into vessels they constructed. The men who are employed in the industries of to-day are of another class and almost all, of other nationalities. In this year of 1905, in the few villages and towns of the New England coast, where the principal occupation is ship building, the people are of a superior class, broader-minded and more conversant with the affairs of the world, and the foreign population is, in many instances, entirely lacking.

WETHERSFIELD.

WHEN the people of Watertown, Massachusetts, moved to the Connecticut Valley they settled at a great bend in the river at a place called by the Indians Pyquag, meaning the dancing place or place for public games, which they named Wethersfield. This was the first permanent settlement in Connecticut. Here the few pioneers built their poor little log-cabins and passed a hard winter of cold and privation, but they were content in the knowledge that they were far from the irksome conditions in Massachusetts which, to be rid of, they had taken the long, wearying journey to the Connecticut.

Early in the following year the people left behind in Watertown, who were destined for the Connecticut, arrived, the majority coming by ship. It is said that they arrived several months earlier than the Hooker party, which made the journey through the forest. After the vessel which bore them to their new home in the west, lay moored by the bank of the river, the honor of being the first to set foot upon the land of hope and promise was hotly contested by the men of the party, each one stating this or that reason why he was entitled to enjoy the privilege. While this dispute was going on a woman, by the name of Barber, seeing an opportunity to wrest the honor and privilege from the men, jumped from the vessel and reaching the shore made herself famous, for so long as the history of Connecticut shall exist, by being the first white woman to tread upon Connecticut soil.

The village was built upon a slight, flat elevation, above the rich meadows that lay along the river. Could one of those early settlers come back to Wethersfield now and find the streets and houses just as he knew them in 1635, he would still be at a loss to know where he was. This confusion would be caused by the great change in the appearance and course of the river. It would be difficult to describe the changes which have taken place in the Connecticut at Wethersfield, since 1635. The change in the course of the river at Wethersfield was the cause of at least

one law suit, for land which had formerly been on the east side of the river was found to be on the west side. An account of the resulting law suit is given under the caption, Glastenbury.

Wethersfield was so situated that it was more harried by the Indians, being nearer to the Pequots' headquarters, than either of the two other settlements, Hartford and Windsor. One of the most atrocious acts of that cruel and bloodthirsty tribe, the Pequots, committed in Wethersfield was one of the chief causes for the Pequot war of 1637. In April, 1637, as the men were going into the fields to begin the work preliminary to planting, they were ambushed by a band of Pequots. Three women and six men were killed and scalped and two girls were taken as prisoners; twenty cows were killed and considerable other property was destroyed.

From 1673, to 1693, the Town of Wethersfield included the present Towns of Newington, Glastenbury, Rocky Hill, and portions of Berlin and Marlborough. In October 1693, the area of Wethersfield was reduced one half, by cutting off all that part on the east side of the Connecticut River.

Wethersfield was the mother-town of many of the towns in western Connecticut. In 1638, and '39, there was an exodus to Quinnipiac by Lieutenant Robert Seeley and John Evans, to whom the old records gave the title of gentlemen; Abraham Bell, John Clark, John Gibbs, Richard Gildersleve, John Livermore, and Richard Miles. In 1639, the Rev. Peter Pruden headed a considerable company that settled at Milford — then called Wepowaug — in 1640, the Rev. Richard Denton and about thirty others, went to Stamford — then called Rippowams — and in 1639, and '40, a small company settled Stratford — then called Cupheag. In 1644, and '45, Branford — then called Totoket — was settled by the Rev. John Sherman, Robert Abbott, Roger Betts, Leslie Bradfield, Robert Foot, John Norton, William Palmer, John Plumb, Sam Richells, Robert Rose, Charles Taintor, John Ward, Thomas Whitway. The Rev. Mr. Sherman went from Wethersfield to Milford in 1639, thence to Branford. He was an ancestor of General W. T. Sherman and Senator John Sherman. By 1660, the number in Branford had been increased by about sixty other settlers. In 1659, the trouble in the Hartford Church caused another and considerable exodus, this time

to Hadley, Massachusetts, under the spiritual leadership of the Rev. John Russell, Jr. This was the last organized company to leave Wethersfield.

Unlike the settlers of Hartford and Windsor, those of Wethersfield had no organized Church when they arrived in the Valley of the Connecticut. The Church was not organized till the spring of 1636. Although there were several ministers in Wethersfield the Church did not have a minister, till the Rev. Henry Smith was settled over the parish, in 1641. Mr. Smith's pas-

WEBB HOUSE, WETHERSFIELD.

torate was made unpleasant by that still-existing cause of discord — the rich and influential member — who in this instance was the ruling elder, Clement Chaplin. The Rev. John Russell, Jr., who went to Hadley, was the second minister. Unlike the majority of the Connecticut towns, Wethersfield's ministers were constantly changing, their pastorates being brief. The Rev. John Cotton was minister from 1660, to 1663; the Rev. Joseph Haynes, son of Governor Haynes, succeeded Mr. Cotton for about a year; the Rev. Thomas Buckingham preached for one or two months,

in 1664; in 1664 and 1665, the Rev. Jonathan Willoughby preached; the Rev. Samuel Wakeman preached for a few months in 1666; the Rev. Samuel Stone — son of the original Samuel Stone of Hartford — from 1666 to 1669. The Rev. Gershom Bulkeley became minister in 1667, and continued as such till his health failed in 1676. Mr. Bulkeley was a man of broad mind and liberal education. He was a graduate of Harvard and was as well known throughout New England for his skill as a surgeon and lawyer, as for his ability as a preacher. In the Indian war of 1675, he served in the dual capacity of chaplain and surgeon. His wife was a daughter of President Chauncey of Harvard. The Rev. Joseph Rowlandson was the minister from 1677, to 1678, in which year he died; the Rev. John Woodbridge, from 1679, till his death in 1691; the Rev. William Partridge from 1691, till his death in 1693.

The first typical New England pastorate began in 1693, when the Rev. Stephen Mix became the minister. Mr. Mix's pastorate continued for forty-four years, ending at his death in 1738. The Rev. Stephen Mix was a son of Thomas Mix, of New Haven. He was graduated from Harvard. His wife was Mary Stoddard, daughter of the Rev. Solomon Stoddard, of Northampton, whom he married in 1696. Mr. Mix was succeeded by the Rev. James Lockwood, who was minister from 1738 till his death in 1772. Mr. Lockwood was offered and declined the presidency of Princeton and of Yale. The Rev. Dr. John Marsh was settled in 1774. His pastorate continued for forty-six years and ended at his death in 1821. The Rev. Dr. Caleb Jewett Tenney, who was Dr. Marsh's assistant for the last five years of his pastorate, succeeded Dr. Marsh as minister. Dr. Tenney was graduated from Dartmouth in 1801, at the head of the class of which Daniel Webster was a member.

When the first meeting-house was built is uncertain, as the records give no information on that subject. That there was a meeting-house in 1646, which was probably begun in the previous year, is certain, from the records. Authorities differ as to whether this was the first or second church structure. In 1685, a new church was built not far from the site of that of 1646, and in 1761, the present fine specimen of Colonial church-architecture was erected, not far from the sites of its predecessors. It

is of the same style as the famous Old South Church, on Washington street, in Boston. General Washington, and the elder Adams, attended service there.

The first Baptist Church was organized in 1784, and the first church edifice was erected in 1816. Although George Whitefield preached under the great elm on Broad street, in 1740, Methodism cannot be said to have started till 1790, when Jesse Lee, of Virginia, and Freeborn Garrettson preached in Wethersfield, but the first Methodist church was not built till 1824. An attempt was made by the Rev. Samuel Johnson, of Stratford, to establish an Episcopal Church in Wethersfield in 1729, but no parish was organized in the town till 1797, in that portion that is now Newington. It soon ceased to exist. There were schools in the town for many years before 1700. The records show that the first school-house was in such condition that it was unfit for use in 1660.

While Wethersfield of to-day is proud of the fact that it has no hotel nor any place where the weary and hungry traveler may rest and eat, it was well supplied with taverns in the old days. John Saddler was probably the first tavern-keeper, in 1642, on High street. In 1675, Richard Smith, who was the ferryman, kept a tavern on the New London road, at the ferry; and John Belden was licensed to keep a tavern in the same year, on Broad street. John Devotion kept a tavern in 1713; Benjamin Belden, in 1714; Corporal John Francis in 1717. Stillman's tavern was the house in which Washington consulted with officers of his army, in 1781.

Wethersfield had a library just after peace was declared in 1783. In the Revolution, Wethersfield men took an active and unselfish part, as in fact they did in all the wars, from the Pequot, soon after the first settlement, down to the Civil War, of 1861. In Colonel John Chester, Colonel Samuel B. Webb, and Captain Ezekiel P. Belden, Wethersfield had the honor of being the home of three original members of the Order Cincinnati.

Ship building was carried on in Wethersfield at a very early date, but it was not of the importance in tonnage or profit that it was in some of the other river towns. In 1648, Thomas Deming built the ship "Tryall", his yard being on that part of the river that is now the Cove. The "Tryall" was one of the

first ships built in the Colony. She was in command of Captain Larabee, and Samuel Smith owned the largest share in the ship. Boats were built on the site of Deming's yard for about 200 years. In 1672, there was another yard started, just to the north of the Rocky Hill landing, where a thriving business was carried on and a considerable number of vessels were built. The commerce of Wethersfield was chiefly fur-bearing pelts and pipe-staves; the former were shipped to Europe and the latter to the West Indies. Among the more notable sea-captains were the following: in the Stillman family were, Otis Southmayde, George, Simeon, Francis, Charles, Allyn, and Joseph Stillman, who was the grandfather of Massachusett's fine patriot of the Revolutionary days, James Otis. Other men who were connected with the sea as captains or merchants, were William Griswold, Joseph Webb, Justus Riley and Barnabas Deane.

CONGREGATIONAL CHURCH, WETHERSFIELD.

Some of the greatest industries of the State of Connecticut, either originated in Wethersfield, or were started by natives of that village. To begin with the most primitive manufacturing interests, it is probable that the dam across Mill Brook — sometimes called Sucker Brook — built by Leonard Chester, in 1637, to store water for turning the wheel of his gristmill, was the first dam built in the Connecticut Valley.

The great britannia works of Meriden with its present allied industries, was founded by Ashbel Griswold, who was born in that portion of Wethersfield that is now Rocky Hill. About the year 1785, Captain Thomas Danforth, of Rocky Hill, manufac-

tured articles of tin and pewter. The greater portion of his goods were sent to the Southern States. Young Griswold, one of Captain Danforth's apprentices, went to Meriden in 1808, and began the manufacture of block-tin, out of which grew the britannia works. Griswold died in 1853, leaving a large fortune.

Although the first broom, of broom-corn, was made in Hadley, in 1797, it was made by Levi Dickenson, a native of Wethersfield, who moved to Hadley. There is a tradition that Dickenson cultivated the first broom-corn in Wethersfield, before he moved to Hadley.

While it is not claimed to be the first of the kind, the leghorn hats made by Miss Sophia Woodhouse — who married Gurdon Welles — in 1819, should not be passed by. Miss Woodhouse made the hats of red-top and spear-grass which grew about Wethersfield, using the upper portion of the stalks. In 1821, the Society of Arts, in London, awarded her a prize of twenty guineas for a bonnet she had made of those grasses, which was exhibited at the fair of the Society. She was also granted a patent by the United States, in the same year. The color and fineness of her hats was said to be superior to the best Leghorn.

On December 11, 1782, Wethersfield, and, indeed, the country for many miles around, was greatly excited and shocked by the murder of his entire family by one of Wethersfield's most prominent merchants and respected citizens, and by his suicide. A peculiar fact in connection with the crime is, that horrible as it was, it seems to have been prompted by a combination of love, and selfish cowardice, due to inability to bear loss of property. William Beadle had decided to kill himself rather than bear, what he thought to be, the shame of poverty. At the same time, he thought it would be cruel to leave his wife and children to bear poverty alone, so he killed them too.

Mr. Beadle was born in the village of Essex, near London, and was supposed to be the natural son of an English gentleman, whose social position made him familiar with the court and club-life. He came to America in 1762, and lived for a time in Stratford, Derby and in Fairfield, where he was married. About 1773, he moved to Wethersfield and was known to be possessed of considerable property. He started in the retail trade and had one of the best stocked country stores in the state. He did a

large, and what would have been a prosperous business, had Continental currency not depreciated so greatly. Instead of accepting Continental money at a discount, or charging an advanced price for his goods, as most merchants did, he accepted it at its face value believing that it would in time be at par. Instead of investing his profits he kept the cash in his house. The depreciation resulted in a loss which reduced him from affluence to real poverty. His home had been notable for its hospitality and after his loss of fortune, till he destroyed his family and himself, he continued to entertain his friends generously, even while he was reduced to the greatest straits in his private life.

That a misguided pride caused him to be unable to bear his losses with courage, is shown by an extract from one of his manuscripts, in which he expressed the opinion:

> If a man who has once lived well, meant well and done well, falls by unavoidable accident into poverty, and then submits to be laughed at, despised and trampled on, by a set of mean wretches as far below him as the moon is below the sun; I say if such a man submits, he must become meaner than meanness itself, and I sincerely wish he might have ten years added to his natural life to punish him for his folly.

Mr. Beadle fixed upon the night of November 18, 1782, for the destruction of himself and his family, but circumstances prevented it. On the evening of December 10, he entertained some friends in his usual pleasant and hospitable manner, and was seemingly calm and undisturbed by the knowledge, that before morning he was to kill his family and himself. Just before dawn of the next morning he killed his wife and then called the house maid, who slept in the room with the children, and sent her on an errand to the doctor, whose house was a quarter of a mile distant. He then killed the four children, a son and three daughters, and finally himself. The people of the village were greatly excited by the deed and demanded that the body of the suicide-murderer should be buried at a cross roads, with a stake driven through its breast, but when the choice of location was considered, no place could be decided upon, as no one was willing to have it near his house or property. The body was finally buried between high and low water on the river bank, with the bloody knife fastened to its breast, but it was partly washed

out later and so was again buried secretly. The place being found by some children it was buried a third time, secretly. Mr. Beadle was fifty-two and his wife thirty-two.

It is strange, that for months Mrs. Beadle had experienced horrible dreams in which she saw her children lying dead from violence. These dreams had the effect of convincing Mr. Beadle that his contemplated act was proper and that his wife's dreams were inspired by Heaven to convince him that his and their

SILAS DEANE HOUSE, WETHERSFIELD.
Chair to right once the property of Napoleon.

deaths were justified. Beadle believed that it was evidence of sublime heroism to die by one's own act and that, "The Deity would punish no one who was impatient to visit God and learn his will from his own mouth, face to face". The remnants of the superstition that believed in witches and burned innocent persons for practicing witchcraft, was shown by the people at the time of this tragedy. On December 10, the day before the murders were committed, the weather was fine and there was a

full moon. The following is quoted from a letter written at the time, by a gentleman to a friend, and shows that superstition existed:

> * * * neither the sun nor moon were visible from the time this horrid deed was done till the body of the man was laid beneath the clods, which redoubled the horror; when suddenly the wind blew from the north-west, dispelled the vapors and discovered a cloudless sky.

Rocky Hill was set off from Wethersfield and incorporated as a separate town in 1843. In 1720, when the inhabitants of Rocky Hill wished to become a separate parish, the people of Wethersfield changed the general order of things, when such a desire was made known, by voting to give the Rocky Hill people that which they desired, instead of opposing it. The petitioners were Joseph Cole, Richard Butler, Samuel Belden, Joseph Butler, Jonathan Curtis, Samuel Collins, Joseph Crowfoot, Elihu Dickinson; Thomas, John and Gideon Goodrich; Thomas Williams, Sr., Jonathan Smith, John Stephens, William Nott, Stephen Williams, John Taylor; Jonathan, Jacob and Joseph Riley; Samuel Smith and Abraham Morris.

In the spring of 1722, the General Court incorporated the parish and Joseph Grimes, Jonathan Curtis and Benjamin Wright were appointed a committee to fix upon the site for the meeting-house. The first name chosen for the parish was Lexington, after the town of that name in Massachusetts, the former home of Mr. Grimes, but he suggested, that it would be better not to have two Lexingtons, so Stepney was fixed upon as the name. This was the name of the parish till 1826, when the Legislature changed it to Rocky Hill, and if the Legislature should change it to the old name, or to a new one, it would be doing a good thing. Rocky Hill is neither pleasant to the ears, the eyes, nor the imagination.

The original eastern boundary was not at the river, but in 1759, the parish was increased in size by extending the eastern boundary to the Connecticut, and extensions of the western and northern boundaries were made. In 1794, there was a slight contraction of the area of the parish, by adding some of it to the Parish of Worthington, in the Town of Berlin. When the parish was first talked of in 1720, the Town granted to the pros-

pective Church, sixty acres of farm land, and eight acres for the "home lot" upon which the parsonage was to be built, on the south side of the road from Rocky Hill to Griswoldville. It is supposed, that the meeting-house was begun in the same year the land was given. It was not finished till about 1725. The Rev. Daniel Russell, son of the Rev. Noadiah Russell, one of the founders of Yale, was settled in July, as the first minister. His pastorate continued for thirty-eight years, ending in 1764. The second minister was the Rev. Burrage Merriam, from 1765, to 1776; the third, was the Rev. John Lewis, from 1781, to 1792; the fourth, was the Rev. Dr. Calvin Chapin, from 1794, to 1851.

Dr. Chapin was born in Springfield, Massachusetts, and was graduated at Yale in the class of 1788. He studied for the ministry with the Rev. Dr. Nathan Perkins, of West Hartford. From 1791, to '94, he was a tutor at Yale.

THE NOTT FAMILY.

It has been mentioned elsewhere, that the people who settled Connecticut were of a superior class, and that many of the families were possessed of considerable means. Of this class were the Notts, of Wethersfield.

The first American ancestor of the Nott family was John Nott, who came to America and settled in Wethersfield, in 1640, just after the adoption of the famous Constitution, when the young Colony was becoming stronger each year. John Nott was born in Nottingham, England. The old records give him the title of sergeant, which in those days was a title of considerable distinction. It was probably on a par with that of captain now, and besides, it must be remembered, that the military and civil offices were given to men of note in the community, so even the lowest title marked the man who bore it.

John Nott owned much land and after the year 1665, was for several years a member of the General Court. He was survived by one son and two daughters. The elder of the daughters, Elizabeth, married Robert Reeve, the ancestor of Judge Tapping Reeve, founder of the Litchfield Law School, and the other, Hannah, married John Hale and so she became the grandmother of Captain Nathan Hale of glorious Revolutionary memory. The youngest child was the son John, who was named for his

WETHERSFIELD ELM.

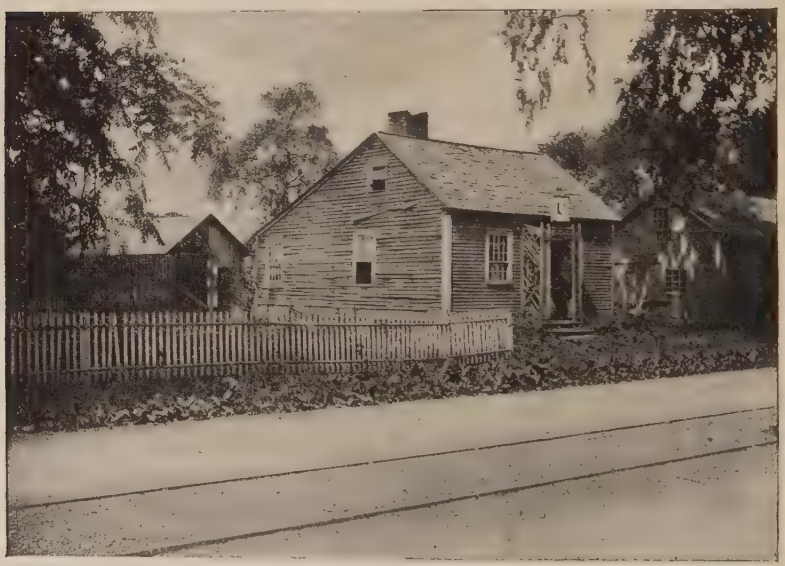
father. It is from his large family, which included seven sons, that so many of America's notable ministers and educators of the name of Nott are descended, and although some of them were born in other towns, their origin in America was Wethersfield.

On March 28, 1683, John Nott, the son, married Patience Miller, a widow. They had seven sons and two daughters. The sons and daughters were honors to their name. Abraham, the youngest son, who was born on January 29, 1696, obtained a liberal education and entered the Congregational ministry.

Abraham prepared for Yale College and was graduated in 1720, just after the removal of that institution to New Haven from Saybrook. He then studied for the ministry and was ordained minister of the Second Congregational Church of Saybrook, in that portion that is now Essex, on November 16, 1725. This, his first and only pastorate, extended over a period of thirty-four years and thus began a record for long pastorates for which the Nott family is famous. Abraham Nott was strong, morally, mentally and physically. In College he was a notable athlete and generally won against all competitors in contests requiring great strength and endurance. There is a tradition that his strength was so great that he could raise a barrel of cider and drink from the bung-hole. As a wrestler he was irresistible; as a preacher he was earnest, and convincing. With one exception the men of the Nott family were thrifty and had ability to accumulate property. Even the ministers of the family were good business men and although their lives as ministers were full, with their pastoral duties, they still found time for looking after their property. The Rev. Abraham Nott died on January 24, 1759, and left a fine property to his four sons.

One of these sons, Stephen, was the unfortunate member of the family. He was regarded as "a well informed man" and had received a good education, although he was not a college-man. Stephen started well in business at the age of twenty-one. He had a thorough knowledge of tanning and farming, but as he preferred commercial pursuits, he opened a store in Saybrook, in 1749. That same year he married the second daughter of Samuel Selden, of Lyme, the beautiful Deborah Selden, who was but seventeen at the time of her marriage, and her husband but

twenty-one. The Seldens were among the best families at the southern end of the Connecticut river. The future for these two young persons seemed bright. Of equal social position and intelligence, and the husband with a good business, they little anticipated the misery and poverty that was to be theirs. But Stephen had no more than experienced his first loss of fortune than he discovered that he possessed a mine of unknown wealth in his brilliant and beautiful young wife. As year after year passed and their poverty became more burdensome, Deborah Nott's grand spirit developed. Her courage and splendid forti-



OLDEST HOUSE IN WETHERSFIELD.

tude would have caused her husband, had he possessed those qualities, to conquer adversity, but Stephen could not stand up under hard times and finally the gently born Deborah, accustomed in her parental home to all the refinements and luxury of the times, became the support of her "sick" husband and large family of children. It is not impossible, that what the young mother was experiencing while she was bearing her children and while they were young and easily influenced by such nobility as hers, was the fire that separated the pure metal from

the dross, for two of her sons became famous; one of them the greatest educator of the nineteenth century. Neither of these men possessed a single characteristic of their father's. Their Nott characteristics, of great energy, singleness of purpose, ability to overcome difficulties, great strength of will, mind and body, all came from their grandfather and his father and grandfather. From the Seldens, they inherited their brilliancy, their elegance of manner; and the great educator, the Rev. Eliphalet Nott, D.D., the eloquence which makes his eulogy of Alexander Hamilton as much admired to-day as it was when he uttered it.

The first serious trouble that came into the life of Stephen was in 1759, when the home and all it contained was destroyed by fire. The fire occurred in the night and Samuel (one of the two famous sons), then but five years old, was rescued by his mother at great risk to her own life. A minister who was a guest of the Notts was also rescued by Mrs. Nott with great difficulty. Friends of Stephen Nott made it possible for him to build a new home, and his business prospered so greatly that it seemed as if he would soon recover from the loss he had sustained through the fire. Before a year had passed, the last straw was laid upon a seemingly weak back and from that time onward the fortunes of Stephen dwindled till real poverty was reached.

Stephen Nott's business was of the kind known in those days as a general store. He dealt in a great variety of articles. The chief source of his profit was horses. These he would buy from the surrounding farms, giving goods from his store in payment. He, of course, gave the smallest price for which he could obtain the horses, and charged the full retail price for the goods taken in exchange. Here was one profit. In addition, there was a demand for horses in New Jersey at that time, where he drove them when he had a herd of sufficient size, and sold them for a good price. On the occasion in question, he was returning with his saddle-bags well filled with money, when highway-men knocked him senseless and took the entire proceeds of the year's business. For some unaccountable reason his creditors lost confidence in him, refused an extension of time and attempted to confine him in the debtors' prison. He successfully eluded arrest and, after the passage of the insolvency act, returned to his home.

Through the assistance of a relative, Stephen was able to pur-

chase a small house with a little land, in East Haddam, on credit, where he made use of his knowledge of the tanner's trade to start in that business.

Five or six years of struggle with adversity were passed in East Haddam, and had Mrs. Nott been as easily discouraged as was her husband, the family would probably have gone to pieces. Besides her usual housekeeping duties Mrs. Nott had a family of six small children to care for, make clothes for and to teach. In addition, there were long periods in which her husband was laid up with malaria — the disease that is so apt to afflict persons who are without energy or spirit — in which she supported the

SECOND OLDEST HOUSE IN WETHERSFIELD.

family by making dresses, knitting stockings and teaching drawing.

Deprived of the refinement and cultivation of her girlhood; with no hope of reward in this life; stimulated only by a Divinely inspired sense of duty and by her deep love for her husband and children, Mrs. Nott made a drudge of herself and, notwithstanding, kept herself joyous and cheerful for the sakes of those she loved and because it was her duty. Deborah Selden Nott was

a type of New England woman that existed then, exists now and always will exist, so long as New England cherishes its traditions and the memory of the noble men and women who made it what it is. The world is better for her having lived in it. Who can estimate the value of her quiet self-sacrificing life, or measure the widespread influence for good; for education; for State and National progress; that was accomplished in the ninety-three years in which her son Eliphalet lived. He often said, that his mother's teaching and influence had made him what he was, and that which he had been able to accomplish was due to her training and example.

It is a lamentable fact, that while historians record the noble, unselfish lives of New England men, the same qualities in the lives of the New England women — who did as much toward the making of the Nation as the men and sacrificed more — are taken for granted and remain unrecorded. The heroic men of the Colonial and Revolutionary periods received a certain degree of reward for what they did, or accomplished, from the deference paid them and honors bestowed upon them by their fellow men. The women expected neither recognition nor honors; they accomplished, sacrificed and suffered willingly, with happy faces, content to be unknown, because they loved their country and their God. And of such was Deborah Selden Nott.

From East Haddam, the family moved two miles east to a little hamlet called Foxtown, where the struggles were even harder and in 1772, they moved again, this time entirely out of the Connecticut Valley, to Ashford, in Windham County, where the desolate country resembled the barren wastes of the moon.

Of the two famous sons of Stephen and Deborah Nott, Samuel was born in Saybrook, on January 23, 1754; and Eliphalet, in Ashford, June 25, 1773.

The Rev. Abraham Nott left his valuable library to his grandson Samuel, in the hope that he would choose the ministry for his life's work. The poverty of his parents would have made this hope of his grandfather impossible, had Samuel not possessed those qualities which his father lacked and which were so striking in his ancestors. He began early in his life to render every possible assistance to his mother. His early attendance at school were brief, intermittent periods, for the small

wages he was able to earn were needed at home. Of good blood from both sides of the house, his pride was not false, so he buckled to whatever work he could find that would bring in a little money.

On one of his book and trinket peddling trips, he stopped in a place where the district school was without a teacher. The Nott intellect was well known, so he was given the chance to fill the vacancy for two months, with "a steel trust" salary of four dollars a month. Samuel undertook the duties of teaching with

OLD TAVERN, WETHERSFIELD.

reluctance. He feared that some of the older pupils would discover his deficiencies. That he might do his best for his pupils, he studied the next day's lessons the night before and so, was not only able to do well for the school, but was also acquiring the most practical kind of education for himself. All of the money he received was sent to his mother, his board and lodging being a part of his salary. This teaching revived his dormant ambition for a college education. After overcoming difficulties and disappointments that would have laid his father up with a serious attack of "malaria", he found the friend in need in the

person of the Rev. Daniel Welsh, of Mansfield, who made it possible for Samuel to enter Yale College. This he did and was graduated with credit with the class of 1780. He then studied for the Church under the Rev. Jonathan Edwards, who was at that time minister of a New Haven Church. After acting as supply for the Church in Bridgehampton, Long Island, he was called to the Congregational Church of Franklin, Connecticut, and was ordained as its minister, on March 13, 1782. As was the case with his grandfather, Abraham Nott, his first parish was his only one and it continued over a period of seventy-one years, ending with his death, on May 26, 1852.

Eliphalet's boyhood was hard enough, but his youth and education were far easier than had been his brother Samuel's. Samuel was nineteen years older than Eliphalet so, when the time came for Eliphalet to leave the poor home in Ashford, after the death of his inspiring mother, Samuel was well settled as the minister at Franklin and there, in his brother's home Eliphalet spent many years, and was educated. Eliphalet taught in the country schools and later was appointed master of the Plainfield Academy, where he conceived that system of school government and discipline that he perfected as president of Union College, in Schenectady, New York, of which institution he became president in 1804. While master of the Academy in Plainfield, he became intimately acquainted with the Rev. Dr. Joel Benedict and on July 4, 1796, he married the eldest daughter of his friend, Sarah Maria Benedict. In the autumn before his marriage, he had been given a degree of Master of Arts by Brown University. Immediately after his marriage, he left for New York State. From this time on his life was spent in Cherry Valley, Albany and Schenectady, so the history of it belongs to the Mohawk Valley, rather than to the valley of the Connecticut. The years of the Rev. Abraham Nott and of his two grandsons, the Rev. Samuel and the Rev. Dr. Eliphalet, spent in the ministry were 34, 71, and 63, respectively, making a total for the three lives of 168 years.

NEWINGTON.

WHEN Newington was a part of the Town of Wethersfield, the inhabitants of Wethersfield voted to divide the unoccupied land between Wethersfield and Farmington into lots, and the portion which became Newington was known on the records as the East Tier.

In the center of the Town of Newington is a pond, in the midst of a considerable plain which was known for many years as Cow Plain. This pond with its water-power, and the excellent grazing land and fertile valley, attracted the first settlers, who were five families by the name of Sled and Hunn and three named Andrews — according to Barber, while other writers give the name as Andrus — who made their pitches about 1690. They were from Farmington. Joseph Andrews built his house near the meeting-house and fortified it as a place of refuge and defence against possible attack by Indians, who were numerous. The shore of the pond was the site of an unusually large Indian village, but the Indians lived peaceably with the white settlers. As the war-like Sequasson, who hated the English, was the great chief over the local chief, the English thought it no more than prudent to provide a place of refuge, should Sequasson take it into his head to attack the place.

This Joseph Andrews bought the lots known as the sawmill-lots in 1684, and by later purchases he became one of the greatest property owners. He was a son of John Andrus, one of the first settlers of Farmington, and was born in 1651. Joseph had a son, Dr. Joseph Andrus, who was prominent in the social and church life of Newington and the doctor's son, Joshua, was a deacon of the Church. Deacon Joshua lived on the property recently occupied by the Kappell family. The two other settlers of that name are supposed to have been Daniel and John Andrus, nephews of Joseph, one of the first settlers of that name. These brothers settled in the southern part of the town. Of the other first settlers, Samuel Hunn was prominent in the affairs of the town and church. He settled in the northern portion of Newington; the other, John Sled, settled a half mile from Joseph Andrus and not far from the site of the old Academy.

Mr. Roger Welles, in his history of Newington says, that Sergeant Richard Beckley, who settled in the northern portion

of the town, was the earliest settler and greatest property owner. He received a grant of 300 acres from the General Court in 1668, the property lying on both sides of the Mattabesett River and the Town confirmed the grant in 1670. There is a tradition that Sergenat Beckley married a daughter of Chief Turramuggus who was next in succession to Sequasson, Sachem of the Mattabesetts. The records of the New Haven Colony show that Sergeant Beckley lived in New Haven from 1639, to 1659, and that he was one of the prominent members of Davenport's Church. Other members of the Beckley family settled near him in Newington in considerable numbers. For this reason the district was known as Beckley's Quarter.

The settlement of Newington had increased sufficiently by 1708, for the inhabitants to petition to be set off as a separate Church. While the petition was not granted, permission was given, in 1710, for the inhabitants to meet for worship in Newington during the winter months, from December to March inclusive, instead of going to the Church in Wethersfield. Another attempt was made for a separate society in 1712, which was successful. A committee was appointed to fix upon a site where the meeting-house should be built. The site was fixed in 1713, and limits of the parish were determined as being two miles and fifty rods east from the Farmington line, with Hartford and Middletown as the northern and southern boundaries. There were two settlements in the parish, called the Upper Houses and the Lower Houses. The former contained about twenty-three families and was north of the pond in the center of the parish; the other consisted of eight families and was south of the pond. The meeting-house was built at the Upper Houses.

The inhabitants of the Lower Houses objected to the location of the Church, so far from their little settlement. They petitioned to be allowed to leave the Church at the Upper Houses and to join that at the Great Swamp. Again quoting Mr. Welles:

> As an equivalent for their secession they proposed the annexation to the new parish of some of the proprietors' lands in Farmington, abutting upon Wethersfield. These settlers were nearer the chosen site of the meeting-house in Newington, than to that in the Great Swamp Society, and they were willing to make the exchange. For the encouragement of this exchange, the "Lower Inhabitants" executed a bond, dated May

13, 1715, for the payment, to their "neighbors in the said Western Society", of £50 to help build the new meeting-house, and lodged it on file in the office of the colonial secretary at Hartford, where it is still to be seen.

A petition was presented to the General Court at its session in May, 1715, to legalize the exchange. The General Court appointed a committee to "go upon the place" and effect a settlement if possible; to consider the subject of the exchange; fix a site for the meeting-house, if necessary, and report at the next October session of the Assembly. The committee reported in favor of the exchange, and fixed the site of the meeting-house upon the commons "near Dr. Joseph Andrus' house", which was the site previously selected by the Town Committee. The Assembly accepted the report, and passed an act to carry it into effect. Thus, Stanley Quarter, as the annexed portion of Farmington was called, became a part of the parish of Newington, and it so continued till 1754, when the parish of New Britain was incorporated.

The work of building the Church was begun and in 1720, the Rev. Elisha Williams was called. In 1721, the society was named Newington by the Legislature; the Church was organized on October 3, 1722, and Mr. Williams was ordained on the seventeenth of the same month of the same year.

Mr. Williams was a minister, an educator and a politician, with a decided preference for politics. He was born in Hatfield, in 1694, his father being the Rev. William Williams. He was graduated from Harvard in 1711, having entered in the Sophomore class in 1708. After graduation he taught for a year in the Grammar School in Hadley. He moved to Wethersfield in 1715, and married Eunice Chester, daughter of Thomas Chester, of Wethersfield. His political life began in October, 1717, when he represented Wethersfield in the General Court. He continued as its representative till 1721. He was Clerk of the House in '17, '18, and '20, and auditor of public accounts in '19. In 1716, he began his educational career by tutoring Yale students in Wethersfield, in that and the following years. In 1720, he was seriously ill and, according to President Stiles, of Yale, "he became sanctified". On August 5, 1720, he was chosen minister of the Newington Church, and so began his ministerial career.

Five years later, in 1725, he was chosen to be the Rector of Yale College and was installed in September, 1726, and continued as Rector till October, 1739, when failing health caused his resignation.

Relief from the arduous duties of the Presidency of Yale must have had a beneficial effect upon his health, for seven months later, in May, 1740, he was again in the Legislature as Representative and Speaker of the House, in which capacity he served for several sessions. That same year, 1740, he became Judge of the Superior Court and continued in that office for several years. In 1745, he was chaplain of the Colonial militia and was present, in his official capacity, at the capture of Louisburg. In 1746, he was again in the Legislature and was appointed by that body as chaplain of a regiment in the expedition against Canada. For some reason the regiment did not go to Canada, but the Rev. Elisha Williams was sent to England to negotiate for the expenses incurred by the regiment. Mrs. Williams died while he was in England, on May 31, 1750 and eight months later, on January 27, 1751, Mr. Williams married again, his second wife being the daughter of the Rev. Thomas Scott, of Norwich, England. She was Elizabeth Scott, the writer of hymns. Mr. Williams returned to Wethersfield and died there in July, 1755. It is rather odd that the second minister of the Church, the Rev. Simon Backus, of Norwich, who was ordained in 1727, was also chaplain at Louisburg after its capture, Mr. Williams being the chaplain at the time of the capture. Mr. Backus died in Louisburg in 1746. His wife was a sister of the Rev. Jonathan Edwards.

The long contest over the site for the second church building resulted in the withdrawal of a number of families who, with others from Worthington and Kensington, organized Christ Episcopal Church, in 1797, in the south-western corner of the parish. During the thirteen years of its existence, its rectors were the Rev. Seth Hart, the Rev. James Kilbourn, and the Rev. Ammi Rogers.

Public schools were not started so soon after the settlement as in other towns. In 1723, a school committee was appointed and the first mention of a school-house in the records, was in December, 1729. In 1757, a school-house was built in the north

end of the parish. In 1773, there was one at the south end, and in 1774, a new building was erected at the center of the parish.

On October 18, 1726, John Camp was elected captain; Ephraim Demming, lieutenant; and Richard Bordman ensign of Newington's first militia company, which was Wethersfield's fourth company. In 1735, Captain Martin Kellogg was in command. Captain Kellogg's life, from his childhood to old age, was spent in close relation with Indians and in serving his King and the Colony. It was a life that was full of excitement and adventure. Captain Kellogg was born in 1686. At the age of eighteen he was living with his parents in Deerfield, Massachusetts. On February 29, 1704, when Deerfield was attacked by the French and Indians, he and his father, brother Joseph, and sisters, Rebecca and Joanna, were captured and forced to make the journey on foot through the wilderness to Canada. While in captivity the children learned the Indian language and the elder sister, Joanna, liked the life lead by the Indians so well that she married one of the chiefs, and adopted the manners and customs of the tribe. Their knowledge of the Indian language was frequently made use of, they acting as interpreters. Captain Kellogg was several times captured by Indians and taken to Canada. His familiarity with that country and the Indian language was the cause of his appointment as pilot, on the St. Lawrence River, for the British ships in the proposed expedition to Canada. Captain Kellogg was possessed of great strength and was notable for coolness and courage in danger. In 1749, and '50, he was employed as a teacher in the Hollis School for Indians, in Stockbridge, especially for the Indians of the Six Nations who attended that school. He was sent with clothing to Chief Hendrick of the Mohawks, as agent of the Colony, in 1751. In 1716, he married Dorothy Chester, a cousin of the Rev. Elisha Williams, the minister of Newington, and great-granddaughter of Governor Thomas Welles, who was Governor of Connecticut in 1655, '56, '58 and '59. He was a member of the committee appointed to arrange the financial part of the removal of Mr. Williams from Newington to New Haven, where he was to be the Rector of Yale. Captain Kellogg purchased the fine mansion built by the Church for Mr. Williams and lived in it up to the day of his death, in November, 1753.

Another captain of the militia company was Deacon Charles Churchill, who built one of the largest and finest houses in that part of the town. This old-time residence was famous for years. It had a reputation for hospitality that extended for many miles around. There were four large ovens in the house and it was sometimes necessary to use them all, in order that sufficient food might be prepared for the great number of guests in the hospitable old mansion. It is tradition, that Washington and Lafayette were guests of Captain Churchill. Besides the ovens, the house contained other features that were somewhat unusual in those days. There were seven of those great fireplaces, in which four-foot logs provided heat and light, and stimulated sociability and good-fellowship among the guests. Captain Churchill furnished supplies for the army and was paid for them in the depreciated bills of the day. One of the rooms in his house was papered with these almost worthless bills.

The people of Newington in the early days seem to have lived a peaceful, quiet life on their fertile farms, with little or nothing to distract their attention from the cultivation of the soil and attendance at Church. The nearest approach to any happening of a really exciting nature, was the dispute in regard to the location of the second church edifice.

In such a peaceful atmosphere lived Mr. Andrus, a man who was notable for his conscientious, peaceful religious life. He seemed to be a perfectly contented and serenely happy man. It is not strange, therefore, that his choice of a wife excited great interest and surprise, for she was reputed to be "the most ill-natured, troublesome woman in the neighborhood". Being in Yankeeland, where people ask direct and searching questions, Mr. Andrus was requested to tell his neighbors the reason for his odd choice. Mr. Andrus gratified their inquisitiveness by telling them, that his life had been particularly free from trouble and annoyance, so much so that he feared he would become too much attached to this life and the good things in it. He thought, that if he could experience some of the afflictions of life he would become more weaned from the world; for that reason he had married such a woman as he believed would accomplish his object.

The community was small and the distractions few, so it was

but natural that the story should finally reach the ears of the purveyor of his hoped for afflictions, by way of one of the human newspapers of those days, of the spinster variety. Mrs. Andrus's anger was great and she declared that she was not going to be made a pack-horse to carry her husband to heaven. In a spirit of revenge she entirely changed her life and became one of the most pleasant and dutiful of wives, and poor Mr. Andrus became more enamored of this world and its joys than ever.

GLASTENBURY.

NOTABLE, as originally a part of Wethersfield, the oldest town on the Connecticut River, Glastenbury, is also notable for being the first town in Connecticut made by dividing one of the original towns, for it was cut off from Wethersfield and incorporated in 1690.

The original territory of Glastenbury as granted by the Indians, was measured by rods up and down the river and by miles east from it. These long, narrow lots retained their general shape for a great many years. As time went on and the property was sold, or descended to the heirs of the original owners, some of the lots were sub-divided. There is at least one instance of a sub-divided lot being sold, that was but eight rods wide and three miles long.

Of the original proprietors, the more prominent families were the Welles, Wylis, Hale, Hollister, Kimberly, Talcott. The Welles estate, purchased by Thomas Welles from the great Indian Sachem, Sequasson, generally known as Sowheag, was in the family for more than 200 years. Of this family were Samuel Welles, the well known banker of Paris, and General Arnold Welles, who married a daughter of General Warren, of Bunker Hill fame. The old Talcott house was used as a fort, or place of refuge, in case of an Indian raid. A descendant of this Talcott family was Colonel Talcott, who was superintendent of the United States Arsenal, at Watervliet, New York, in 1836.

Glastenbury is noted for its varied, beautiful and extensive views. Back from the immediate neighborhood of the Connecticut River flats, the surface begins to rise gradually till five miles back, toward the east, it is a mass of high, steep, tumbled-up

hills of nearly a thousand feet elevation. The view from Kongscut (now called Skunkscut hill) near Diamond Lake, is especially fine and extensive, in all directions. This Indian word, Kongscut, means the *goose-country,* as the wild goose was found there, and on Diamond Lake, in great numbers. It is little wonder that the territory comprised within the bounds of Glastenbury was a favorite with the Indians and that they loved the hills and the valleys, through which the many streams flow into the Connecticut, for the Indians had a silent appreciation of

GIDEON WELLES HOUSE, GLASTENBURY.

natural beauties and, too, the forest abounded with game and the streams with fish. A small band of Mohawks had a permanent village of Glastenbury, probably for no other reason than to keep watch of the tributory Indian tribes, and to make life a burden to them by the fear they inspired.

The broad plain extending along the western portion of the town, from Roaring Brook (which the Indians called Nayaug, or Noisy-water) to the Hartford line was, and still is called Hanabuc, or Naubuc. The Rev. Dr. Chapin gives three possible definitions for the Indian words used to designate this plain.

Hanabuc means, *more clear,* or *open,* or *the plain;* Naubuc, means *blood* and so conveys the idea that great battles were fought on the plain, probably between the River Indians and the Mohawks. Another possible meaning is *the east-side.* The English settlements were first made on the west bank of the river and those portions of the towns across the Connecticut were spoken of as the east-side, so it is possible that the Indians compounded Nop, meaning *east,* and uc, meaning *place* or *side* or *locality,* thus making Nopuc, or Naubuc. It is quite evident that Dr. Chapin himself was uncertain which definition is the correct one.

The first purchase of land was made from Sowheag, it is generally stated, but as a matter of fact, that was not the name of the fierce chief of the Mattabesetts. His name was Sequasson and the full name and title of the Sachem was Sequasson-Sequin-Sowheag, which in English is, Hard-Stone, King-of-the-South-Country.

The second purchase, of 1673, was from several Indians, whose names and their English equivalents were; Tarramuggus, or *Bear-catcher;* Massecuppe, or *Great-fierceness;* Wesumpshye, or *Great-eater;* Wumpene (the old records give it as "One peny") or *Belt-of-wampum;* Nesaheeg, or *Instrument-of-death;* Seockett, or *Wild-cat;* Pewampskin, or *Fair-complexion.*

The first military organization on the east side of the river was in Glastenbury. On May 18, 1653, the General Court passed an act exempting the inhabitants on the east side of the Connecticut from training with the towns on the west side, and empowered William Hill to call the men of the east side together for training.

Before the incorporation in 1690 the people of Glastenbury paid their share for the support of the Church in Wethersfield. After the incorporation, Glastenbury had its own Church and the first minister of the town was the Rev. Timothy Stevens, who was called on July 28, 1692.

Mr. Stevens was a son of Timothy Stevens, of Roxbury, Massachusetts, and was a graduate of Harvard, in the class of 1687. He married Eunice Chester of Wethersfield, May 17, 1694. She died in 1694, and in 1701, Mr. Stevens married Alice Cook. He was minister of the Glastenbury Church from 1693, to the time of his death, in 1726.

At an early day in the history of Glastenbury the people offered inducements to thrifty, honest and otherwise desirable families to settle in the town, by granting a small farm from the Common lands, with the stipulation, that the land should be improved within a given time. Like many of the other river towns, Glastenbury made laws for the protection of the trees from wanton destruction. In 1700, no person was permitted to cut pine, or "candlewood", as they called it, for the purpose of obtaining pitch, and the penalty for doing so was a fine of twenty shillings each load and the forfeiture of the wood.

THE HOLISTER HOUSE BUILT BY ONE OF THE ORIGINAL PROPRIETORS.

Glastenbury increased in population rather rapidly. In 1693, there were thirty-four householders; in 1714, there were sixty-four tax payers all of whom were probably householders as well; in 1723, there were 118, and in 1757, there were 191. The increase was so rapid that the first meeting-house of 1693, was too small so, in 1706, the people voted to enlarge its seating capacity by building galleries, or "leantos", as the committee thought better.

In 1701, a number of persons from Wethersfield and Hartford

went to Glastenbury and "squatted" upon public land, in the eastern part of the town, but they were all expelled after considerable trouble.

The Revolutionary period was an exciting one in Glastenbury. The men of the town had had experience under arms, and were well acquainted with the hardships of war and army life in the old French War. They knew the hardships to be borne in a country covered by a wilderness, with supplies hard to obtain and often not to be had. In fact, the mortality in that war among the men from Glastenbury was so great, that after the first enthusiasm, due to patriotism, had died down, it was difficult to get enlistments for the Revolutionary army. No doubt this also was partially due to the high prices of the necessaries of life. So Glastenbury, as did many other towns, provided for the families of the Continental soldiers of the town, in such cases where it was necessary, and made liberal provision in clothing and food for the men themselves.

Glastenbury was not menaced by Tories as were some of the shore-towns, but still, there were two prominent citizens against whom charges were preferred. They were, Ralph Isaacs and Abiathar Camp. These men were tried and found guilty of being Tories and were sentenced to live in Eastbury, there to be in the charge of the Selectmen and to maintain themselves at their own expense. Isaacs was afterward moved to Durham, because of failing health, and Camp took the oath of fidelity to the State and later was removed to Wallingford.

It is not generally known, that in 1777, in the heat of the first days of the Revolution, that Glastenbury became the home of a portion of Yale College. The price of board was so high in New Haven, on account of the high price of all kinds of provisions, that the several classes were distributed over the country. The Freshman class was sent to Farmington and the Sophomore and Junior classes to Glastenbury, where they were under the charge of the Hon. Nehemiah Strong, the professor of mathematics. The students boarded in the homes of the village and made their headquarters at the home of William Welles, who was a graduate and a tutor of Yale.

In 1792, an Academy was established on the Green and later, an Academy was established at South Glastenbury. Both Schools

flourished and turned out very creditable students. Two of the teachers were Noah Webster and Elihu Burritt, better known as "The Learned Blacksmith".

In 1701, Glastenbury had a school and Robert Poog was the schoolmaster. He was employed to teach for three months and longer if he gave satisfaction. His pay consisted of his board, the keep of his horse and £3 for the first quarter, and £2 for each additional quarter.

The Indians of Glastenbury and the white settlers lived in

OLD TALCOTT HOUSE.

Used as a fort in times of Indian troubles.

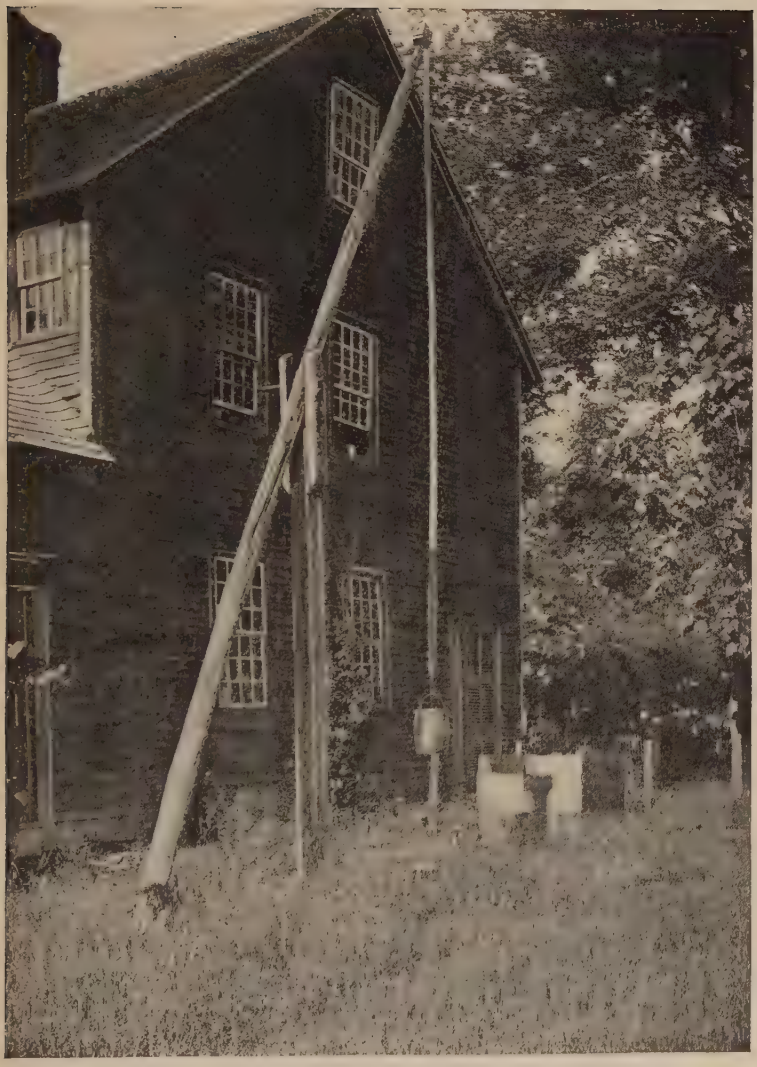
peace and good-will, notwithstanding that the Indians were numerous within the bounds of the town. The Nayaugs lived in a glen near the mouth of Nayaug, or Roaring-Brook, as the word means in English, where is now the village of South Glastenbury. Here they lived in a natural fortification which protected them against the bitter north wind, the chill and damp of the east wind, and those more dangerous enemies, hostile bands of other Indians. They had two look-outs from which sentinels could easily see the approach of enemies. On the river side, was

Red-hill, rising abruptly from the meadows and the other was Chestnut-hill, giving an extensive view to the north, east and south. Along the shore of Roaring-Brook, at the foot of a cliff, the Nayaugs, it is said, dug a hole in the rock, to a depth of two feet and a half and two feet across the top, which they used as mortar for pounding Indian-corn with a great pestle, to make it into Nasaump, or samp as the white settlers called it. While there is no evidence that the Indians did not make this mortar, there is an equal lack of evidence that they did. It is probable that instead of making the hole in the solid rock, they adapted a pot-hole that had been made by Roaring-Brook with the help of a pebble. This mortar is still there and is, or was, covered by the artificial pond from which one of the mills obtained its power. The Nayaugs lived in harmony with the white settlers and the following anecdote is of the only fight known between one of the Nayaugs and a white man.

John Hollister, who lived on the west side of the Connecticut, owned land on the east side which he cultivated. He was known as the most powerful and athletic of the settlers. One morning, as he was at work on his land on the east side, an Indian of the Nayaugs, who was equally noted among his people for his great strength and agility, challenged Mr. Hollister to a trial of strength. The challenge was promptly accepted.

They fought till both were exhausted when, by agreement, they sat upon the same log to rest and then went at it again. They continued their rounds and rests till sun-down, when they agreed that it was a draw. The admiration of each for the other was great and they became fast friends and the two most notable men, in the opinion of the Nayaugs, in all the country.

Although "Father" Stocking was not a native of Glastenbury, he was for many years a resident of that town and was closely connected with the history of Methodism there. The Rev. Jeremiah Stocking was born in Chatham, in December, 1767, his "schoolin'" ending in his ninth year. His father was a seafaring man and was away from home much of the time. From the age of nine till he was thirteen, Jeremiah lived in Haddam, and in his thirteenth year he joined a privateer, at about the close of the Revolution. When he left the ship, he went into trade till he was twenty-one and in 1790, he married and moved



THE OLD TALCOTT HOUSE.

"How dear to my heart are the scenes of my childhood."

to Glastenbury. His health failing, his physician advised that he turn Post-rider so that he could be out in the sun and air. In 1799, Jeremiah began carrying newspapers between Hartford and Saybrook and in 1801 he carried the mail. During the twenty-five years he was thus employed he traveled 150,000 miles and crossed the Connecticut River more than 8,500 times.

While living in Glastenbury he became a "half-way Covenanter" and five years later was "converted" by a Methodist preacher. Not long after he was "converted" to Christianity he, himself, became a Methodist preacher and spent considerable of his time, at first, in tirades against other denominations, but finally a deeper Christianity entered his heart, and from then on he lived in charity and good will with all. There is a very curious fact in regard to seven male members of his family, all of whom were in the ministry, of one or another denomination. It is, that all of their given names began with S. They were Sophronius H. Stocking, Selah Stocking, Solon Stocking, Sabura S. Stocking, Septerius Stocking, and Sabin Stocking.

"In 'old Connecticut', the better part,
Glastenbury is nearest to the heart.
Hail Glastenbury, with her hundred hills!
Her verdent pastures and her flowing rills —
Her flowery meadows and her rural shades —
Her gallant yeoman and her beauteous maids."

FARMINGTON.

FARMINGTON was settled from Hartford in 1640, and in 1645, it was incorporated as a town. The original territory of Farmington included Southington, New Britain, Bristol, Berlin, Burlington and Avon. At the time of the settlement, it was inhabited by the Tunxis Indians and the river was known as the Tunxis, in other words, the Crane Indians who lived on Crane River. The people were no doubt attracted to Farmington by the great fertility of the meadows and so they braved the dangers from living in the midst of a numerous and fierce tribe of Indians, the Tunxis, which, according to President Stiles, of Yale, was the largest tribe on the Connecticut.

New settlers either purchased from the original proprietors or were given land by the Town. The population grew rather rapidly in the early days, there being forty-six property owners who paid taxes on property to the value of £5,519, in 1655, and this same year for a comparison, the number of tax payers in Hartford was but four times as large and the total value of their property was not quite four times as great. Down to 1700, the population increased and the settlement contained, in that year, as many dwellings as were in Farmington one hundred and forty years later, in 1840.

In 1672, the eighty-four proprietors divided the land, using Round Hill as a center from which measurements were made. A parallelogram was thus made, three miles to the north, five miles and thirty-two rods to the south, two miles and sixty-four rods to the east and two miles to the west. This was called the reserved lands. A considerable part of it had already been taken up. The portion that was not, was reserved for town-commons, home-lots, pastures and "pitches". All the land outside of this parallelogram was surveyed, and divided among the eighty-four proprietors in proportion to the taxes they paid. The Rev. Samuel Hooker, their minister, received a double portion. The western portion of the town was divided into lots a mile east and west and eleven miles north and south. These lots were

distributed so that each man owned one that was a mile long and of a width in proportion to the property he already owned. All other parts of the town were divided on the same plan. The survey for this work was completed in 1728, and it is upon this survey, that the titles to the land are based, within the towns that have been formed from the original territory of Farmington.

Generally speaking, the settlers and Tunxis Indians lived in harmony, but in 1642, there was considerable alarm caused by the gathering of many Indians about Tunxis, as a plot of some kind was feared. The General Court took prompt and vigorous action and nothing came of the gathering, probably because of that prompt action. At other times, later, there were Indian scares. In 1657, John Hart and all his family, except one son, were burnt to death in the home which had been set on fire by Indians and in the same year a settler, by the name of Scott, was killed. For the burning of the Hart home and family the Indians were required to pay eighty fathoms (480 feet) of wampum yearly for seven years. In 1668, a complaint was made, probably to the General Court, that the Indians had fired bullets into the settlement from their fort, or encampment, and also that they had extended their hospitality to strange Indians. For this, they were ordered to move to another place. In 1689, and 1704, the people feared danger from a distance, possibly the Podunks or the Mohawks. For better protection several houses were fortified with double doors and narrowed windows.

Authorities differ as to the year the first Church was organized. Trumbull fixes the date as being October, 1652, and Noah Porter, Jr., sometime in the year 1645. The Rev. Roger Newton was the first minister. His wife was the Rev. Thomas Hooker's daughter Mary. In 1661, the Rev. Samuel Hooker, son of the great divine of Hartford, became the minister of the Church and his pastorate continued till his death in November, 1697. Mr. Hooker was a graduate of Harvard and was almost equally esteemed with his illustrious father. In 1662, the Rev. Samuel Hooker was one of the committee appointed to negotiate with the New Haven Colony for a union with the Colony of Connecticut. He was the grandfather of that beautiful and pious thirteen-year old girl, Sarah Pierpont, of New Haven, with whom

Jonathan Edwards fell in love while a tutor in Yale, and finally married.

Farmington was an educational center from very early days down to the regretted closing of Miss Porter's school for girls, a few years ago. In 1682, the Town appropriated £10 toward maintaining a school; the next year a similar appropriation was made and in addition four shillings a quarter was required to be paid for each child attending the school. Later, £30 was appropriated. This larger sum was evidently given because so much more was to be required of the "man-teacher". He was required to teach reading, writing and grammar and also, "to be able to step into the pulpit to be helpful there in time of need"; and a little later an ability to teach Latin was required. Dr. Noah Porter gives the following fine description of the natural conditions in Farmington in early days:

During this period (the first sixty years) the inhabitants by degrees became more numerous, but with the exception of the colony near "the Seamor-fort" and two or three houses on the northern border of the "great plain", they were scattered for two miles or more along the street. The upland near their dwellings had been slowly cleared and the forest still lingered in sight, along the foot of the mountain. The western woods were yet an unbroken wilderness, save the opening which had been made by the Indians, as they retreated in 1672, to their reservation across the meadows, and rallied around a new burying place for their dead. On the south was "the white oak plain", still unsubdued, and "the great plain" was thickly crowded with its growth of birches and tangled shrub-oaks. It was not till 1695, that a highway was laid through this district of the town. * * * The river furnished to the English and the natives, its overflowing abundance of shad and salmon, and the west woods abounded in deer, in wolves and panthers. In the forest, up the mountain, was their common place of pasturage. The meeting-house lot was as yet a noble common of several acres. A canoe with ropes was furnished at the north end of the street, by which the river was crossed as it was not till 1725, that the first bridge was erected at this place. At the annual town meeting, no man might be absent who valued his twelve pence. Then were chosen the townsmen, the register, the fence-viewers, the chimney-viewer, so necessary in those days of wooden mantles, of ill constructed chimnies, and of their enormous fires, their tything men, and last, not least, their *one constable*, who was to them the right arm of the king himself; a functionary treated with reverent awe, and obeyed with implicit deference. Whosoever resisted his power, resisted the ordinance of God. Two men besides Mr. Hooker bore the appellation of Mr.; Mr. Anthony Howkin and

Mr. John Wadsworth. Nor may we forget to name Captain William Lewis, Captain Stanley, Ensign Thomas Hart, and Sergeant William Judd.

Their communication with the other towns was infrequent. Occasionally a traveler would appear by the path from Hartford, with news from their friends and kindred there, or with a message of alarm from his Excellency the Governor, and now and then someone would emerge from the forest by the "New Haven path" with tidings from that commercial emporium, or from the lands beyond the seas. The Indians were still here by hundreds, their canoes might be seen every day filling the little creek that put in from the river.

The Sabbath was the great and central day of the week; a day of awful and yet of rapturous joy. As the drum beat with its wonted and pleasant sound of invitation, they resorted to the house of worship with cheerful steps. Here they were roused and comforted by the fervent Hooker. Here they forgot their weekly labors in the forest, their fear of famine; their terror of the natives, far and near; the armed guard that stood before the sanctuary, and the necessity that had planted it there. From the house of God they return at evening, to spend the remaining hours of sacred rest upon joyful reflection upon the words there heard, doubly grateful for a church such as they loved, though it were in a wilderness. Then they instruct their children with strict and judicious care, and close the day by committing themselves and theirs to the care of the Almighty. To men situated as were they, His protection was more than a name; for desolate indeed was their lot, if He cared not for them.

So wrote Noah Porter, Jr., in 1840, who later became President of Yale.

From its settlement, Farmington was a farming community. It was the unusual fertility of its meadow lands and the unceasing supply of water from the river and streams that first attracted settlers. It was a farming community of the highest class for while the fathers and sons cultivated their fields industriously, and to the greatest possible profit, they did not fail to cultivate their minds and manners as far as it was possible. They lived close to Nature and, therefore, close to God, and this very proximity to the Creator and His handiwork made them the highest type of Nature's gentle-folk.

When not employed in their official capacities, the ministers and magistrates worked side by side with their sons, their hired men and the slaves; always in lead, doing even more work than those whom they employed or owned. As one of Farmington's finest sons, Governor John Treadwell, has expressed it.

They have been content to eat their bread in the sweat of their brow; and it was honor enough to be esteemed the first among equals.

The only means of transportation for individuals up to about 1750, was the horse, with saddle and pillion behind for the woman. But in that year the Rev. Timothy Pitkin brought home the daughter of President Clap of Yale College, as his bride. When it was known that they were coming in some kind of a machine on wheels, the greatest interest was excited among the entire community. The older men of the community went out to meet their minister and his bride. When they saw the four-wheeled phæton, one of the older men exclaimed in his excitement: "I see the cart, I see the cart". It was Farmington's first sight of a pleasure carriage.

Up to about the time the war with Great Britain began, there was but one store in Farmington, but after peace was declared a commercial spirit began to assert itself to the hurt of the simple society. For, with the accumulation of something like wealth by a few persons envy, heart-burn and dissatisfaction with the simple, clean life that was characteristic for so many years, began to show itself. In 1803, there were $125,000 invested in business enterprise in Farmington. There was, however, a gain through trade and consequent greater intercourse with the outside world and this gain was the broadening of the ideas of the people, in regard to quite proper and innocent social pleasures and amusements. But commercialism did hurt that charming simplicity which was a part of Farmington's life. In 1802, Governor Treadwell deplored the increasing commercial spirit somewhat strongly as follows:

> The farmer is thrown into the shade; he feels that riches, as the world goes, give pre-eminence. In homely dress and covered with sweat and dust, with weary steps returning from the field, he sees with pain the powdered beau rolling in his carriage * * * and feels himself degraded. The young ladies are changing their spinning-wheels for the piano forte and forming their manners at the dancing school, rather than in the school of industry. Labor is growing in disrepute.

While this view of the change was of a somewhat low-spirited nature, it was at the same time quite true. The fact still remains, however, that the fine qualities of the early settlers have descended down through nearly two centuries and have made Farmington notable in New England.

Up to 1825, Farmington had but one religious denomination

within its bounds and that was, of course, the Congregational. In 1825, a Methodist society was organized and in 1834, their church building was erected.

Farmington was the home of many of New England's prominent men. Perhaps the most notable were the Hon. John Treadwell, Governor of Connecticut, and the Rev. Dr. Noah Porter, who, as president of Yale College, was the personal acquaintance of nearly every undergraduate, and the best friend of every one of them.

John Treadwell was born in Farmington, on November 23, 1745. He prepared for Yale and was graduated in the class of 1765, and then began to study law. The profession had no attractions for him so he never presented himself for the necessary examination for admission to practice. A life of public usefulness seemed most attractive to him, and it proved to be the life he was best suited for. In the autumn of 1776, he was elected to the General Assembly as the representative of Farmington and, with the exception of one session, was continued in that office till 1785. Then he was elected as one of the Assistants and continued in that office till 1798, when he was appointed Lieutenant Governor. When Governor Trumbull died in 1809, he was appointed by the Legislature to the office of Governor, and at its next session his appointment was renewed for the following year. Besides these high offices, Governor Treadwell was for twenty years, Judge of the Probate Court; for twenty years, a Judge in the Supreme Court of Errors; for nineteen years, a member of the Corporation of Yale College; and for three years, Judge of the County Court. He was for many years also a member of the Prudential Committee of Yale.

Governor Treadwell's interest in public education was great and it may be said with truth, that he had more to do with the organization of the public school system of Connecticut than any other individual. He was regarded by the people as being a man of unquestioned honor and wisdom in the affairs of the State, of which he possessed a more intimate knowledge than any other man.

His interest and efforts for the honor, dignity and systematic order of the Church, were as great as was his interest in the State. Governor Treadwell became a member of the Farming-

ton Church at the age of twenty-seven, and the parish found, on the two or three occasions when harmony was disturbed and serious discord was threatening, that his advice and example were of the greatest value. His ecclesiastic offices were numerous as were his civil offices. He was the first chairman, and one of the original trustees, of the Missionary Society of Connecticut and he continued in these offices till advancing years caused him to refuse reappointment. He was the first president of the American Board of Foreign Missions and one of the commissioners who drew up its constitution. He was president of the Board till his death.

The Rev. Dr. Noah Porter described him in 1840, as: "A man not possessed of brilliant genius or extended erudition, or commanding elocution; that he had not the advantages of birth, patronage, personal attraction or courtly address; that he did not possess the power of delighting society by the brilliancy of his fancy, nor of swaying public assemblies by the eloquence of his appeals; that in the common sense of the term, he was not a popular man and yet he had a moral and intellectual greatness which carried him superior to all obstacles, in the path to eminence; so that, with no advantages above what thousands enjoyed, he united in himself, in a perfection rarely found, the characters of a jurist, a civilian and a divine."

In a less general degree, John Treadwell may be compared favorably with Judge James Duane of New York. What James Duane was to the young Nation in the Revolutionary period, and to the Episcopal Church; John Treadwell was to the young State and Congregational Church. He died at the age of seventy-seven, on August 18, 1823.

BERLIN.

ALTHOUGH the settlement of the district now comprising the Town of Berlin is ancient, that town did not come into existence till 1785; a mere infant, of one hundred and twenty odd years, in comparison with the surrounding towns. It was originally a part of Farmington, from which town it was set off as the second society (church society) in 1712, and was given the name of Kensington and the Rev. Mr.

Burnham, the first minister, was ordained that year. Kensington consisted of fourteen families. In all, about one hundred individuals, including children and infants. Before the settlement of Mr. Burnham, these people were obliged to go ten miles or more to the church in Farmington. They did so cheerfully, many of the women carrying their infants all that weary distance, because they must attend worship and could not leave the little ones at home. Kensington was divided in 1753, when the society of New Britain was formed, and again, in 1772, when the society of Worthington was formed. In 1785, Berlin was incorporated as a town, portions of Wethersfield and Middletown being included within the bounds of the new town. In 1834, the Borough was formed and the bounds extended two miles north and south and one mile east and west.

Tradition has it, and nothing definite in history has been found to the contrary, that an Irishman named Patterson (probably a "Blue-nose") settled in Berlin, or Kensington as it then was, in 1740, and made the first tin-ware on the Continent of North America. Patterson — there seems to be uncertainty as whether his name was William or Edward — was a tinner and soon after he settled in Kensington he began to manufacture tin-ware and continued in that trade till the commencement of the Revolution, when it was suspended for a time, as he could not obtain the raw material. After the Colonies had won Independence, the trade was continued by the young men who had learned it from Patterson. In the early days, when Patterson was the only tinner in the Colonies, he would make up as much of the ware as he could carry in a basket and then tramp over the surrounding country, from hamlet to farm and from farm to hamlet, selling the new kind of utensils, which the women found most convenient. The value of the business became known and soon others took it up and so it spread all over the country. But the demand could not be supplied by hand baskets, so larger baskets were carried on horseback, and then two-wheeled carts were used. Finally, that institution peculiar to New England, the red, four-wheeled, tin-peddler's wagon, came into existence and every tiny settlement and the intervening farmhouses, of New England and eastern New York, were visited by these tin-peddlers who, besides tin-ware, carried notions useful to the

housewives. These peddlers were a welcome sight to the farmer and his household, as they were for many years the only source of news from the other parts of the country and from the outside world. Speaking generally, these tin-peddlers were the social equals of the people whom they traded with and, also speaking generally, they were of superior intelligence. The very fact that they "took to the road" showed a disinclination to remain in the ruts and a desire to see the world, or as much of it as their horse and four-wheeled, red cart could cover, between Easter and Thanksgiving. So, being shrewd, they stored their memories with all the important and interesting news, and while they were imparting it to the news-hungry families, they made their bargains, gave the smallest possible price for the rags they took, and charged the largest possible price for the tin-ware and notions they gave in exchange. This was purely a matter of business with the peddlers; and as for their customers, they received full value for the excess they paid for tin, as the news of the outside world which they received, saved them from utter stagnation. It is a notable fact, that the foundations of many of the greatest fortunes in the East were laid by these same merchants-on-wheels. And many of the great merchants of New York, Boston and some of the smaller New York and New England cities, in the period just after the Revolution, were farmers' sons who had been stimulated to something better than their placid, turnip-like existences on the farms, by the information given by the tin-peddlers, in regard to the opportunities in the towns. The Yankee peddler was a man worth knowing; the scum of Europe which has succeeded to the business, are things to be shunned.

Berlin will always be notable as the home of the tin-ware industry, one of the most profitable businesses of the first half of the nineteenth century.

HARTFORD.

THE families who settled the Hartford and New Haven Colonies were of a superior class socially to those of any other portion of New England, speaking in general terms, and many of them were well provided with this world's goods. The majority were families of gentle birth whose fortunes were on the wane, because of their politics or their unwavering adherence to their religious convictions, in Old England. But above all other things, they were notable for being among the finest representatives of Anglo-Saxon blood on the face of the Earth.

They were Christian families beyond doubt, but they went to the antithesis of what they left, and had suffered loss of fortune and martyrdom for, and became stern, and even unlovely in their Christianity. The words; "Fear God" were more often spoken by them than those other words; "Love God", and their children were brought up "in the fear of the Lord". It is doubtful, had they been differently constituted in their religious devotion and manner of life, that New England would ever have come into existence and, if it had, that it would have become the corner-stone of the United States; and the people the personification of the best American manhood and citizenship. So, while the people of New England have become the most ardent of God-loving peoples, they began in the Fear of the Lord.

One of the most notable of these God-fearing men was the Rev. Thomas Hooker, a learned, profound and brilliant preacher, of Clemsford, in Essex, England, who for non-conformity was subject to fines, imprisonment and persecution, by that class of Christians which then professed to love God rather than fear Him. So great was Thomas Hooker's fame that forty ministers, all of whom were conformists, took up his cause and petitioned the Bishop of London not to make it necessary for him to leave his native land, but without avail.

As a preacher of the Gospel his fame was wide, for he possessed the brilliancy that attracted the intellectual, the simplicity

that appealed to the simple and the power that convinced both classes of the truth of the Gospel that he preached. Eminent persons, among them the Earl of Warwick, came from great distances to hear him preach and many were willing to hazard life in a new, strange and wild country, to continue in the benefits of his teaching.

Thomas Hooker fled to Holland to escape the fines and imprisonment that would have overtaken him had he remained in England. Soon after his people were deprived of his presence they began to long for a place to go, where they could live in freedom of worship with their beloved minister. They naturally thought of that new continent in the west, whither others had already fled and had made settlements. In 1632, a large number sailed for New England and settled in Cambridge — then called Newtown — and those who had arrived a little before them and had settled in Weymouth, joined those of Newtown. The Rev. Thomas Hooker, having been made acquainted with their plans and their earnest desire that he would join them as their minister, left Holland for Newtown. He brought with him as teacher of the Gospel, Samuel Stone, who was a lecturer in Towcester, Northamptonshire, England. He and his company arrived at Boston on September 4, 1633. In that company of 200, were Cotton, Goff and Haynes, who later became Governor of Connecticut. Mr. Hooker immediately went to Newtown and was welcomed by his people. On October 11, after prayer and fasting, Mr. Hooker and Mr. Stone were ordained as the minister and teacher of the community.

The Connecticut Valley was already known to the people of Plymouth, Boston and Newtown, through the Indians who had tried to induce the English in those places to go to it for settlement, and from a few hardy pioneers, of whom John Oldham was the chief and most notable. So, when in 1634, Newtown and the neighboring settlements began to suffer from a lack of food and other necessities, through the steadily increasing population, Hooker and Stone and their people naturally looked toward the beautiful river where the land was so fertile, and fur-bearing animals so numerous. It seems strange now, that 270 years ago those Massachusetts towns could possibly have been over populated. Of course there was area sufficient, but the

difficulty was, that the people lacked the necessary knowledge for making the soil produce food.

This proposed exodus aroused the Massachusetts authorities. Forgetting that they had left their homes in England for the greater freedom hoped for in the new world, the people of Massachusetts strongly opposed the inherent right of Thomas Hooker and his people to go whither they pleased. But finally, in 1635, the General Court, which had absolutely no right to interfere in the matter or to dictate as to the movements of individuals or companies, graciously granted permission for the removal to the Connecticut Valley. In 1636, Thomas Hooker, Samuel Stone and one hundred men, women and children, started through the wilderness, in which there was not even an Indian trail. When it is remembered that many of the company were persons of gentle birth, who were totally unacquainted with work or hardship, their sufferings may be realized. The fact that breeding imparts courage, fortitude and the power to accommodate oneself to all conditions, is emphasized by this enterprise. They drove before them cattle, the milk of the cows forming their chief sustenance. Mrs. Hooker was carried on a litter. Arriving at the beautiful valley they settled at Suckiaug and named their settlement Newtown after the place they had left behind, but in February, 1637, the name was changed to Hartford, in honor of Samuel Stone, that being his birthplace in the Old Country. Both Stone and Hooker were University men, they being graduates of Emmanuel College at Cambridge.

The land was purchased by the original white proprietors from the Indian, Chief Sequasson, *the* original proprietor. The Pequots naturally resented this and, no doubt, they were excited to hatred of the English settlers by the Dutch traders. The Dutch generally got along well with Indians. They had no compunctions about selling them rum. If the thirsty Indian had a good supply of exceptionably fine pelts for trade, the Dutch trader often gave the rum, so that the bargain for the pelts would be much more advantageous for the trader, because of the muddled condition of the Indian's mind.

The Pequots knew very well, that unless the English were somehow got out of the way, the time was not far distant

when they would be humiliated in the sight of the hated River Indians, and would also be under the control and subject to the laws of the English. An Indian chief to the Dutch was an Indian chief; to the English he was a heathen who must be converted to Christianity and taught the ways of civilization, and made to live as nearly in conformity with those ways as possible. Another cause for Pequot hatred of the English was, that with the English behind them the River Indians would refuse to pay further tribute to the

STATE HOUSE, HARTFORD.

Pequots. So Thomas Hooker and his friends found themselves and their homes in daily danger from the cruel Pequots, and finally the Pequot war came upon the people. They met it with the same energy and determination not to fail, with which they met every difficulty, danger or undertaking. Hartford's share in it was creditable; as was that of other settlements which took part in war. Coming so soon after they had effected their settlement, and before they had had time to become accustomed to Indian fighting; in

fact before they had become fully accustomed to the new conditions in which they were living; it is a wonder that the English were not annihilated.

The danger from attack by small bands of Indians at unexpected times was so great, that the General Court formed a guard, armed and provided with at least two rounds of ammunition each, which should attend public worship at the meeting-houses on Sundays, under the command of two sergeants, one of whom sat inside the church with the guard, near the door, while the other acted as sentinel outside the church. This custom obtained in nearly every settlement in Connecticut.

Finally, on May 1, 1637, after about thirty settlers had been killed by Indians, the General Court met and declared a war of extermination against the Pequots. As the matter to be considered and decided upon was of so great importance, the towns, for the first time, sent committees to the General Court. The men on the committee were; The Messrs. Chaplin, Geffords, Hull, Mitchell, Sherman, Talcott, Whiting, Webster and Williams. The Magistrates of the Court were; The Messrs. Ludlow, Phelps, Swain, Steel, Wells and Ward. Of the ninety men to be raised in Hartford, Wethersfield and Windsor for the army that was to exterminate the Pequots, Hartford's quota was forty-two, and the Rev. Samuel Stone was the chaplain. When the Yankee of early days awoke, ate or went to sleep he asked for the blessing and protection of Almighty God, and so they did, on this occasion. When the little army of much less than two hundred men started from Hartford down the river to the Pequot country, their faithful minister stood on the bank of the river surrounded by the wives, mothers and sweethearts, whose fortitude was as great as the men's courage, and called down upon them God's blessing and protection, and His strength, that they might fight to win. They fought and won and when they returned to their homes the proprietors of Hartford granted to them twenty-eight acres of land known as "Soldier's Field", in grateful appreciation of their services. Some authorities claim that this was the first act of the kind in America.

The success of this war made the English the masters of the Indians and forced them to obey certain laws that were passed, regulating their relations and conduct with the whites. Hartford, however, was by no means finished with Indian dangers. In 1642, it was discovered that the River Indians and Narragansetts had concocted a joyous little plot to kill all of the English, but vigorous action on the part of the authorities, in putting the Train Band in effective condition; in communicating with the authorities of Massachusetts and restricting the "comings" of the Indians (they might *go* where they pleased, even to the devil); the plot came to naught.

The restrictions regulating the "comings" of the Indians were rigid. They were not permitted to enter Hartford in bands, small or large, and absolutely no Indian was allowed in the town at night. No Indian was allowed to enter a house, except that of a magistrate and then, only a sachem and but two other Indians with him. It was against the law for a settler to sell a dog to the Indians or to go to their wigwams, in the South Meadows, to trade with them, nor could the whites sell arms or powder to them. Finally, the conditions were greatly improved, and the entire defeat of the Pequots removed the greatest cause for alarm, but did not entirely remove the danger from fanatical, revengeful Indians who, considering the settlers to be interlopers and land-robbers, thought whitemen's scalps a pleasing offering to Kiehtan, their "Great Spirit".

Such eminent historical writers and students as John Fiske and Alexander Johnston and other men of equal repute, give Hartford the unique and enviable reputation of being the place in which the first written constitution of the world, "as a permanent limitation on governmental power", as Professor Johnston expresses it, was conceived and brought forth.

Again quoting Professor Johnston: "The common opinion is, that democracy came into the American system through the compact made in the cabin of the Mayflower, though that instrument was based upon no political principle whatever, and began with a formal acknowledgement of the king as the source of all authority. It was the power of the crown 'by virtue' of which 'equal laws' were to be enacted, and the 'covenant' was merely

a makeshift to meet a temporary emergency: it had not a particle of political significance, nor was democracy an impelling force in it. It must be admitted that the Plymouth system was accidentally democratic, but it was from the absence of any great need for government or for care to preserve homogeneity in religion, not from political purpose, as in Connecticut. It was a passive, not an active system; and it cannot be said to have influenced other American commonwealths. Another though less prevalent opinion is, that the first democratic commonwealth was the mother colony of Massachusetts Bay. * * * On the contrary, it is not difficult to show that the settlement of Connecticut was itself merely a secession of the democratic element from Massachusetts, and that the Massachusetts freemen owed their final emancipation from a theocracy to the example given them by the eldest daughter of the old commonwealth."

On January 14, 1639, all the free planters of Hartford, Wethersfield and Windsor met in Hartford to draw up and adopt this famous first written constitution for civil government.

DISTRIBUTION OF LAND — LABOR, ITS WAGES.

The manner of the distribution of the land to the original settlers, or proprietors, was to give each head of a family a lot in the settlement proper, or the village, of about two acres upon which the home was to be built, and then a piece of greater acreage outside of the village, for raising crops. These farm pieces were bounded by the settlement at one end and stretched out in all directions, in long, narrow strips. The acreage in these farm pieces was determined by the sum the individual had contributed to the general fund for the purchase, or by services rendered. Sometimes they were in accordance with the position in the community of the individual, and sometimes in accordance with his necessity. The rule in regard to the two-acre lots in the settlement was that the house should be built within a year, and in regard to the farm land, that it should be improved. Failure to comply with these rules caused the land of both kinds to revert to the Town. Realizing the danger from fire and the seriousness of loss by fire (for the houses were built

with great labor) and the danger, should a fire start, that the other dwellings with their logs covered with dry, inflammable bark, would all go, the people were required to provide a ladder, or to leave one tree sufficiently near the house for it to be used as a ladder. No owner was permitted to sell his village lot or farm, or any portion of either, without giving the Town the first chance to purchase, the payment to be for only the improvements. Property could not be sold by an original owner without the consent of the Town.

This was a wise provision. It was made for the same purpose as was that governing the admission of new Inhabitants; to keep undesirable outsiders from gaining citizenship. In 1640, this rule regulating the selling of property was changed, so that owners who had been Inhabitants for four years could sell as they chose, but a reversion to the old rule was made by the General Court, in 1651.

That portion of the territory purchased from the Indians, that had not been assigned to original proprietors, was known as the Commons and belonged to the Town. When new settlers were admitted as Inhabitants, portions of the Commons were assigned to them. The common lands were at first under the charge of a committee, and later under the Selectmen, whose duty it was to see that there was no damage done by live stock, and that the timber should only be cut by those who were given licenses to do so. Grants of the common lands were made for public service, such as ditching and clearing, but the grants could be made only with the knowledge and consent of the entire town. The feudal system was unknown in Hartford. The people owned their property absolutely, save that they owned it under a superior authority, which was the People, of which superior authority each owner was a sovereign unit. So their land was not held under the superior authority of the King in the mother country, but under that of Themselves and their fellow Inhabitants. No man of Hartford ever took the oath of allegiance to the British King till after the Charter of 1662 was granted.

There were also laws governing extravagance and display in dress and ornament, and the prices to be paid for the

work done by men and cattle, and the length of the work-day.

The wages paid for labor by the day varied from eighteen pence to two shillings and sixpence, the season of the year and the "smartness" of the man being considerations influencing the pay. The length of a work-day in summer was eleven hours, and in winter it was nine hours.

The charge for the use of cattle for a day varied from fourteenpence to eighteenpence, also according to the season and working qualities of the cattle. For the use of a cart from threepence to sixpence a day was charged.

Sawyers, the makers of lumber, received better pay than farm laborers. The pay for this work varied from four shillings and sixpence to seven shillings, and if either party gave or received more than the sums fixed, for the particular kind of work, he was fined five shillings for each offence.

Trouble arising from an employer taking advantage of a man's necessity, was settled by arbitration by the Townsmen, who imposed fines to suit the offence. So, while some of these laws were arbitrary, they were made for the good of the community and if they seemed a hardship in particular cases it was due to ignorance, or lack of experience, rather than a desire on the part of the employed to do as little for as much as possible, or on the part of the employers, to give as little for as much done as possible.

Besides all of the common grains, and beans, the settlers had a fair variety of vegetables. The raising of tobacco, hemp and flax was encouraged and regulated by law. To encourage the raising of tobacco, there was a penalty of five shillings for using any that was grown out of Connecticut, and the Connecticut referred to in the law was composed of the three towns of Hartford, Wethersfield and Windsor. Strict laws were passed in regard to the use of tobacco, for the General Court feared that the people were abusing themselves with it. The Court ordered that no person under the age of twenty-one should use tobacco in any form, without a certificate from a physician that tobacco was good for him, and even then, the would-be user was required to obtain a license from the General Court. This requirement included

all who had not acquired the habit, as well as those under twenty-one.

After the certificate and license had been obtained, the possessor was forbidden to smoke, chew or snuff, on the public streets, the highways, or in barn yards, and on training days he could not indulge in any open space. This probably was to prevent the use of tobacco on, or about the training ground. The penalty for each offence was sixpence, and any one could be convicted by the testimony of but one witness.

In 1640, the General Court compelled the raising of flax and hemp. This law provided that each family should plant one spoonful of the seed, the seeds to be planted one foot apart. In the second year, each family keeping a team was to sow at least one rood of hemp or flax; each person keeping cattle was to sow twenty perches; families not owning cattle were obliged to sow ten perches and to provide at least a half pound of hemp or flax seed, or be subject to the public censure of the Court. As there was a scarcity of hemp seed, the Court ordered that any person who possessed more than the required spoonful and refused to sell to those who had none, should be obliged to plant that much more.

Their animals were cattle, horses of a rather poor quality for any other purpose than heavy work, hogs, sheep and goats. The goat's well known capacity for mischief caused him to be barred from the commons and the streets of the settlement without a keeper. While pigs were a frequent article of diet in the form of pork, as pigs, they were a frequent subject of legislation by the Town.

There is a tradition that many years later than the period just mentioned, about the third and fourth decades of the nineteenth century, there were finer specimens of "trouble-poultry" — as an old colored man called his fighting cocks — in Hartford than could be elsewhere found in New England. Had it not been for a hungry woman on one of the emigrant ships, of 1637, Hartford might have had fighting cocks with spurs on heads as well as heels. Tradition says that this woman was bringing with her from Old England to New

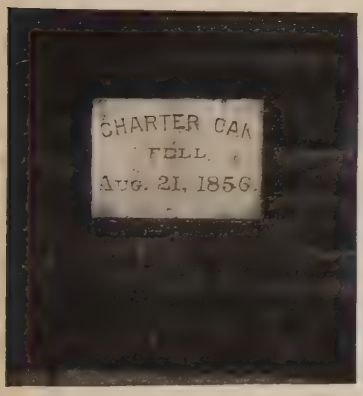
England, in 1637, a pair of fowls which had spur-like horns growing out from their heads on either side, but she killed and ate them before landing.

The earliest record of a law in regard to public education in Connecticut is that of 1642, when £30 was set aside for the Town School. Thus early did Hartford establish "The Little Red School-house" in which the majority of America's greatest men obtained their first thirst for knowledge.

In 1650, each Town of fifty householders was required to maintain a school master, and each Town of one hundred householders was required to maintain a Grammar School, with a master who was competent to prepare pupils for the University — meaning Harvard. In 1664, Governor Hopkins gave to this school £400, that the school might be on a firm foundation. One of the chief reasons the people were so strongly in favor of an education was, that more persons would be able to read the Scriptures in the Greek, and so avoid the danger of depending upon translators, who might construe the original to suit their own "mistaken" ideas. Another was, that a greater number of young men might be stimulated to fit themselves for the ministry.

One of the duties of the Selectmen was to require all children and apprentices to attend school, and they were given authority to take minors of both sexes from parents or masters who neglected their duty in sending their children or apprentices to school. Such children were to be placed under the guardianship of some person — till they were twenty-one in the case of boys, and eighteen in the case of girls — who would see to it that they were properly educated for good citizenship, industry and obedience to the laws. The Selectmen were also obliged to require heads of families, once a week, to catechize their children and servants in the principles of their religion, meaning the Congregational Church. The schools had a hard struggle for the people, however well off they might be, had little ready money to give to their support. The people had a keen appreciation of the advantages of an education, and they showed a determination and sincerity of purpose, to do all that was possible to keep the "little red factory" of good citizenship at work on full time,

with a full force. For this noble purpose many ways for keeping the machinery going were adopted. Wood for heating the school-house was donated; small sums of money were given for the rent of a room, when the cost of a school-house would be too great; or pupils were charged a tiny tuition. The people voted in Town Meeting to tax themselves for the support of the institution that was so close to the Church, that it stood nearly on a level with it. Those old-time New Englanders were austere, rather mirthless and grim, but they were nation and character builders and devoted to their Church and School.



HARTFORD, CONN.

In the very early days there were queer laws made for regulating who should be, and who should not be inhabitants. There can be no doubt that the laws, queer as they were, were necessary for the protection of the community in its social, political, industrial and religious lives. The community was composed of families which had undertaken a great enterprise in leaving the comfort and, in many instances, the luxury of their homes in England and later, in leaving the comparative safety of their homes in Massachusetts for the unknown far-west. They were united in their purpose, in their standard of life, both public and domestic, and in their manner of worship and Church government, so they could not afford to hazard the discord that might result from the promiscuous influx of strangers. They were a house which, divided against itself, would not only have fallen, but would have been annihilated. They had instituted their wonderful Town Government and it must be maintained, even at the expense of seeming inhospitality.

Strangers could become inhabitants only upon proof of good character — which meant honest, God-fearing industri-

ous lives — and then, only upon an affirmative vote of a majority of the inhabitants. Persons who were evidently waifs were absolutely barred from citizenship. Families, which were already inhabitants, were not permitted to entertain strangers in their homes for a period of time longer than one month, without permission from the Town. Young unmarried men were not allowed to live in any family without permission from the Town, no matter how good were their characters; nor was a young unmarried man permitted to live in bachelor-quarters, unless he kept a servant or was a public officer. The penalty for such an offence was a fine of twenty shillings. This was the strangest of the laws governing life in those early days. It was probably due to the fear that a man living alone would become slovenly, dirty and perhaps immoral and to them, the people of Connecticut, who gave to America its Town Government and to the World its first written Constitution, cleanliness of person and domicile was but little less important than cleanliness of morals.

Inhabitants were obliged by law to attend Town Meeting. Failure to do so without reasonable excuse, was punished by a fine of sixpence — small indeed in value, but the principle involved by the fine was great. If there were a similar law now, in every State of the Union, in regard to attendance at primaries, the high officials in Town, County, State and Nation, would be men who have inherited their American Citizenship instead of those who have acquired it through the naturalization courts.

There was one striking particular in which Connecticut, and therefore Hartford, was far in advance of the Colonies of Massachusetts and New Haven. To be a voter in Connecticut it was only necessary to be an Inhabitant; in Massachusetts and New Haven, membership in the Congregational Church was necessary. They were continuing in the New World that union of Church and State which they found so objectionable in the Old World. The people of Massachusetts found that the union was rather a pleasant condition, giving as it did, greatly augmented power to those persons who held office. And in New England *they* were the

Church and State, while in Old England they were simply the puppets of the Church. It is not at all strange that they found the power very pleasant and tickling to their self-esteem.

MISCELLANY.

In 1642, Connecticut had provided the death penalty for twelve crimes, and later two more were added to the frightful list, and they were all based upon the Bible.

Human beings were put to death:

For worshipping another God than the Lord God.

For being a witch, or consulting with a familiar spirit.

For blaspheming the name of God the Father, Son or Holy Ghost * * * with presumptuous or highhanded blasphemy.

For wilful murder.

For slaying another through guile, either by poisonings or other such Devilish practice.

For kidnapping.

For false witness.

For conspiring or attempting an invasion, insurrection or rebellion against the Commonwealth.

For a child above sixteen years of age to curse, or smite his father or mother.

For a son above sixteen years of age, who will not obey his father or mother, after he has been chastened by them.

There is no city in New England, in which public hospitality for travelers is greater, or the accommodations more comfortable and elegant, than in Hartford. The city has inherited this characteristic for 260 years for in 1644, the Legislature, or General Court as it was then called, ordered that the towns of Hartford, Windsor and Wethersfield should each provide a house for the entertainment of strangers and the traveling public, in which they should be fed and lodged in a "comfortable" manner. The tavern-keeper was chosen for that employment by the people and was approved by two magistrates, as being the right man for the best interests of strangers and the reputation of the towns. There was a fine of forty shillings, to be paid by the Town failing to comply with this order within a month after its issuance,

and a similar fine was imposed for each successive month that passed, before the order was complied with.

The first tavern in Hartford was in 1644, and Jeremy Adams was its keeper. Tradition and history makes Jeremy Adams a typical landlord. Hospitable, jolly and full of deviltry in his youth, when he began the duties of landlord, in later years he settled down and became a solid, substantial and prominent citizen. One of his early improprieties was to urge Thomas Hosmer, against whom an execution had been issued, to resist the levy by the constable. For this the General Court censured him formally. In 1662, Adams was confirmed by the authorities as tavern-keeper, so it is evident that he was regarded as the right man for the place. In 1663, he was appointed to the responsible office of Master of Customs. An especial enactment by the General Court provided that Adams' house should remain the tavern for the entertainment of neighbors as well as strangers; that if Adams failed in any particulars of his agreement, his license should not be forfeited, but that he should continue in its possession at the discretion of the Court and himself be subject to its censure.

This was practically a monopoly and no doubt it was as profitable in those days as are the monopolies of to-day. His monopoly included the exclusive right to sell wines in all quantities under a quarter cask, and all liquors under an anker; a Dutch measure of liquids used in England, containing ten wine-gallons. So Jeremy Adams had control of the retail and wholesale trade of the Colony, as it is hardly probable that his colleagues in the other towns were doing enough business to be able to buy wines and liquors in greater quantities than a quarter cask or an anker. It would be unjust and partaking of the nature of a vandalism to even suggest that the authorities received any of the mysterious presents, in unadressed envelopes, which the grantors of monopolies of the twentieth century find in their desks or coat pockets. In those days, when time was still young in the Colonies, public officials were simple, honest men, who had not reached that advanced stage of civilization that

obtains in this century. It is evident, however, that Jeremy had what in these days is known in politics as a "pull".

Jeremy Adams was in Cambridge in 1632. He was an original settler of Hartford and married Rebekah Greenhill, the widow of Samuel Greenhill. Adams came into possession of the Greenhill estate by giving a bond to pay to the two minor children a stipulated sum when they became of age. He sold his house and lot to Thomas Catlin and moved to the Greenhill property, on the west side of Main street, just south of the bridge. In 1651 he purchased a lot of John Steel on the east side of Main street, where the Travelers' Insurance building stands, and kept a tavern there for years. Becoming involved in financial difficulties he mortgaged this property to the Colony, which was redeemed by his grandson, Zachary Sanford, in 1685.

This first tavern or inn was situated on the east side of Main street, on three acres of ground, and the well in front of the inn continued in use for more than 200 years. In 1687, when the Charter was in jeopardy, the General Court met in this inn, where Captain Wadsworth blew out the candles, upon the arrival of Governor Andros, and, securing the Charter in the confusion resulting from the sudden darkness, escaped thence to hide the precious document in the Charter Oak. When this historic event took place, the inn was kept by Zachary Sanford. Sanford, a grandson of Adams, bought the mortgage which Adams had given the Colony and which the Colony had foreclosed. So it seems that notwithstanding his profitable monopoly, Adams got into debt more heavily than he could manage to get out of. Jeremy Adams died in 1683.

Some time later the authorities made rules for the regulation of inns which were rigidly enforced. A sign was to be placed where strangers entering the town could see it and, in 1679, when Adams neglected to so place his sign, he was fined forty shillings. The act of the General Court required that guests should be made comfortable and provided with as great a variety of nourishment, both liquid and solid, as possible. The Inn was to be to the traveler as his own house. Provided he had the money,

he was to order what he liked and had the run of the kitchen to give directions as to how it should be cooked. The bed must have clean sheets, on which no one had before slept. A servant was to be provided to make his fire and to pull off and clean his boots. He had the option of eating with his host at the common table, or in his private room. There were rules for the care and feeding of the traveler's horse, and if the landlord failed to live up to the rules he was fined by the town two shillings and sixpence a day, and double that sum had to be paid to the owner of the horse. The rules governing the landlord were, that he must not permit excessive drinking or intoxication in his house. Half a pint of wine was the limit to be served to one person at one time. Drinking was not to continue for more than a half hour at one sitting, and never at unseasonable hours. Liquids ceased to flow at the call of the thirsty at nine o'clock at night. Wine could not be sold to be taken out of the Inn, except upon written authority from the head of a family. Every person found drunk, in or about an inn, was fined ten shillings. The Court imposed fines for different offenses in the use of strong drink and wine. For drinking more than the Court thought to be sufficient, there was a fine of three shillings and fourpence; for drinking for a longer period than a half hour, the fine was two shillings and sixpence; for drinking at unseasonable times, or after the hour of nine at night, the fine was five shillings. For second and third offenses the fines were two and three times as great respectively, while for the fourth offence, the penalty was imprisonment. If any convicted person was unable to pay his fine, he was either put in the stocks or given ten stripes.

Moses Butler was a famous and well liked inn-keeper in the old days. His place of entertainment was at the corner of Main and Elm streets, just south of the bridge. Besides being an excellent landlord, Butler was a character and a "crony", and he gathered a number of other cronies about him — gentlemen who were past middle life — and formed the "Seven Copper Club". This odd name was derived from a rule of the Club, that whenever two or more of the members met at Butler's — and Butler's was the meeting place of the Club — each one was obliged to spend seven coppers for a half mug of flip, no more

and no less, nor was any other drink permitted. In this Inn, they would sit about a cherry table, polished till it shone, with pewter flip mugs of a quart capacity, and discuss matters of interest. Butler was strict in his rule that the club should adjourn at nine o'clock and that only one half-mug of flip should be drunk. On such occasions — and they were probably frequent — when one or another of the members urged for "just one more half-mug", or for an extension of the time for adjournment till past the hour of nine, tradition has it, that Butler's invariable reply was: "No, you sha'nt have another drop. Go home to your families". No doubt this domineering spirit of Butler's was one of the charms of the Club, to the gentlemen who formed its membership, for there is nothing more pleasing to the man whose social and financial position is such that he can do just as he pleases, than to be domineered.

FIRST OFFICIALS; THEIR DUTIES.

John Steele, the first Town Clerk, served till 1651, when he was succeeded by William Andrews, who was the first schoolmaster.

The Sealer of Leather was a man of importance, for all tanned hides must be examined by him and bear his mark of approval, otherwise there was trouble for the man who killed the animal which wore the hide, or for the tanner. Leather was much used for clothing as well as for foot covering, besides all of the many other uses to which it was put. The care taken in removing the hide from the animal, and in the tanning, was of great importance for the supply was far from being in excess of the demand. Hides were obtained only when an animal was slaughtered for food. Its flesh would provide food for a great many more persons than its hide would provide leather for shoes, boots and clothing, to say nothing of the various other uses to which leather was put, so the law was definite and strictly enforced. If the butcher was careless and gashed the hide while skinning the animal he was fined twelvepence for each gash. If the hide was carelessly allowed to heat, the fine was twenty pounds, or if the tanner spoiled it or made poor leather of it, the sealer refused to pass it and the tanner was out of pocket to the extent of the value of the tanned hide. Part of the duty of the Sealer

of Leather was to inspect the premises of the tanner, to see that the curing liquors were of the best quality, and that the work was done with care and skill, and to mark the good hides with his seal, and confiscate the poor ones. For each hide under five inspected, the sealer received twopence; when the number was greater than five, he received twelvepence for every ten hides inspected. The Packer's duties were to unpack hides sent in from the farms and other settlements and to repack them, and brand each barrel which he had packed with the letters C. R. which were supposed to stand for Connecticut River.

The first Customs Master was Jonathan Gilbert, who began his duties in 1659. He was a trader and ship-master and his warehouse was at the Landing. Mr. Gilbert was also High Sheriff.

The Brander of Horses' duties were as his title implies. His brand mark and the color and age of each horse exported from the Colony were recorded by the Town Clerk, who received sixpence for each entry.

John Gunning was the Chimney Sweeper. He received his appointment in 1639. The danger from fire was great, should the thick soot from the wood fires become ignited, and it was his duty to see that the chimneys were free from such accumulations. In those days and with those people one man was as good as another. There were a few who possessed more money than their neighbors and others who were better educated, but there were only two classes — as we of this country know class distinctions — and the dividing line between them was morals and citizenship. There is no reason to believe that any man was "looked up to" because of his wealth. There is reason to believe that every man was highly respected because of his mental attainments, and there is absolutely no doubt that the good citizen who kept the laws and made it his business to see that others kept them, who lived and worked for the good of the community, as well as for himself, and lived in the fear of the Lord, was honored and came as near to being one of a superior class as the Colony of Connecticut had. So, while we regard the Chimney Sweeper as a very humble officer, it is hardly probable that his fellow settlers did so regard John Gunning and it is probable that he was as well off as the average settler.

REMINISCENT.

The first paper money issued by the Colony of Connecticut was when Connecticut was called upon to help in the "reduction" of the French in Canada, in 1709. Of the 350 men under command of Colonel Whiting who took part in that campaign of disaster, ninety were killed. A special assembly of June 8, 1709, passed a bill that paper money should be printed to the value of £8,000, the bills ranging in value from two shillings to five pounds. Only one half of the bills were signed and issued, at first, the other half being kept in the treasury till it should be needed. A tax was imposed for the redemption of the bills first issued, at the expiration of one year and for the other half at the expiration of the second year. The act required that these bills should be received for one shilling on the pound more than gold or silver.

In 1713, Connecticut consisted of four counties — Hartford, New Haven, New London and Fairfield — and a population of 17,000. Each county supported a regiment of militia, giving a total for the Colony of nearly 4,000 men.

The only direct exports to Great Britain were, tar, pitch, turpentine and fur pelts. The principal trade of the Colony was with Boston and New York, to which places grain, pork, beef and cattle were sent; and with the West Indies, the trade being, besides pork, beef and cattle, horses, hoops and staves. The chief articles received from the West Indies were, rum, molasses and cotton.

The total annual expense of the Colonial government at this period was about $3,500. The Governor received equivalent to $800 and the Lieutenant-Governor, $200 a year. The cost of the Legislature was $1,600. The Legislature, or General Assembly, met twice a year but a session seldom continued for more than ten days.

The Connecticut Gazette of May 31, 1766, gives the following account of the reception of the news that the Stamp Act had been repealed and of the shocking accident that was the result of the careless enthusiasm of the people:

Last Monday evening the long expected, joyful news of the total repeal of the Stamp Act arrived in town; upon which happy event, the General Assembly of this colony, now sitting here, appointed the Friday following

OLDEST CHURCH, HARTFORD.

as a day of general rejoicing. The morning was ushered in by the ringing of bells — the shipping in the river displayed their colors — at 12 o'clock twenty-one cannon were discharged, and the greatest preparations making for a general illumination. Joy smiled in every face, and universal gladness diffused itself through all ranks and degrees. But sudden was the transition from the height of joy to the extreme of sorrow! A number of young gentlemen were preparing fireworks for the evening, in the chamber of the large brick school house, under which a quantity of powder granted by the Assembly for the purposes of the day, was deposited. Two companies of militia had just received a pound a man, by the delivery of which a train was scattered from the powder cask to a distance of three rods from the house, where a number of boys were collected, who undesignedly and unnoticed, set fire to the scattered powder, which was soon communicated to that within doors, and in an instant reduced the building to a heap of rubbish, and buried the following persons in its ruins viz.

Mr. Levi Jones, John Knowles (an apprentice to Mr. Thomas Sloan, blacksmith) and Richard, second son to Mr. John Hans. Lord, died of their wounds soon after they were taken from under the ruins of the building. Mr. William Gardiner, merchant, had both legs broke. Doctor Nathaniel Ledyard, had one of his thighs broke. Mr. Samuel Talcott, Jun., very much burnt in his face and arms. Mr. James Siley, goldsmith, had one of his shoulders dislocated and some bruises in other parts of his body.

Mr. John Cook, Jun., had his back and neck much hurt. Ephraim Perry, slightly wounded. Thomas Forbes, wounded on his head. Daniel Butler (the tavern keeper's son) had one of his ankles put out of joint. Richard Burnham, son of Mr. Elisha Burnham, had his thigh, leg, and ankle broke. Eli Wadsworth (Captain Samuel's son) is much wounded and burnt in his face, hands, and other parts of his body. John Bunce, Jun., (an apprentice to Mr. Church, hatter) wounded in the head. Normond Morrison (a lad that lives with Captain Siley) a good deal burnt and bruised. Roderick Lawrence, (Captain Lawrence's son) slightly wounded. William Skinner (Captain Daniel's son) had both his thighs broke. Timothy Phelps (son of Mr. Timothy Phelps, shop joiner) had the calf torn off one of his legs. Valentine Vaughn (son of Mr. Vaughn, baker) had his skull terribly broke. Horace Seymour (Mr. Jonathan Seymour Jun's., son) two sons of Mr. John Goodwin, a son of Mr. John Watson, a son of Mr. Kellogg, hatter, were slightly wounded. Two mulatto and two negro boys were also wounded.

When the new theatre was opened in Hartford, the Connecticut Courant, of August 10, 1795, gave it the following notice. It is evident that the press agent had been liberal with passes:

The new Theatre in this city was opened on Monday last, with a celebrated comedy, entitled, The Dramatist, preceded by a handsome and pertinent address by Mr. Hodgkinson. From the specimen that has been

given of the ability of the performers, and the assurance of the managers that they will so conduct the Theatre, that it may be justly styled a school of morality; it is presumed that it will be a great source of instruction and amusement to those that visit it; and we will hazard the assertion, notwithstanding the prejudices that some have entertained against it, that as an amusement it is the most innocent and, as a source of instruction it is the most amusing of any that we ever yet experienced. While the theatre is well conducted, on chaste principles — when vice is drawn in colors that will disgust, and virtue painted in all its alluring charms, it is hoped it will meet the approbation and encouragement of the citizens, and of the neighboring towns.

"The handsome and pertinent address" by Mr. Hodgkinson included the following poem.

Here, while fair peace spreads her protecting wing,
Science and Art, secure from danger spring,
Guarded by freedom — strengthened by the laws,
Their progress must command the world's applause.
While through all Europe horrid discord reigns,
And the destructive sword crimsons her plains:
O! be it ours to shelter the opprest,
Here let them find peace, liberty and rest;
Upheld by Washington, at whose dread name
Proud Anarchy retires with fear and shame.
Among the liberal arts, behold the Stage,
Rise, tho' oppos'd by stern fanatic rage!
Prejudice shrinks, and as the cloud gives way,
Reason and candor brighten up the day.
No immorality now stains our page,
No vile obscenity — in this blest age,
Where mild Religion takes her heavenly reign,
The Stage the purest precepts must maintain:
If from this rule it swerv'd at any time,
It was the people's not the stage's crime.
Let them spurn aught that's out of virtue's rule,
The Stage will ever be a virtuous school.
And though 'mong players some there may be found,
Whose conduct is not altogether sound,
The Stage is not alone in this to blame
Ev'ry profession will have still the same:
A virtuous sentiment from vice may come!
The libertine may praise a happy home;
Your remedy is good with such a teacher;
Imbibe the precept, but condemn the preacher.

In matters of every day life the people of the eighteenth century were not so different from those of the twentieth as one

might suppose. The chief difference was, that what they said and did, was not as we would say and do it.

For instance; the man who wished to air his views, or to "knock" someone in a communication to the public press, existed in seventeen hundred, just as he exists in nineteen hundred. And, if one may judge from the following communication to the New London Gazette, dated in Hartford on June 24, 1768, these eighteenth century "knockers" were just as timid about signing their names as the same genus is now. The communication is as follows:

> Mr. Printer — I wish you would put this into your newspaper for the complainant. Sir:— I was at Hartford a little while ago, and I see folks running about the streets after the gentlemen that belonged to the General Assembly; and I asked what it was for, and an old woman told me that they came a great way, matter of forty miles easterly, to find fault with what the Assembly was a going to do. And what I want of you is, to complain of it; for it does not seem clever to have them gentlemen pestered so by cats-paws, when we have got them to do all our business for us by themselves. And you know when folks have folks talking to them all the while, it will pester them. I wonder people will act so; if what I once read in a book is true,
>
> "Know, villians, when such paltry slaves presume
> To mix in treason; if the plot succeeds,
> They're thrown neglected by."

How entirely nineteenth-century. Crowds of people chasing legislators; old women gossiping; and a reformer writing. The only difference is, that while the chasing of the legislators "pestered" them in 1768; it helps them to lay up treasure where moth and rust *does* corrupt, and they like it, in the nineteenth century.

The early law makers of Connecticut evidently had no suspicion, that in time, the Constitution of the United States would provide that no cruel or unusual punishments should be inflicted, for they certainly showed great ingenuity in devising both cruel and unusual forms of punishment. The Connecticut Courant, of January 4, 1785, thus describes the punishment of a man who was convicted of stealing a horse: The sentence of the Supreme Court was; that the criminal (or victim) "Should sit on a wooden horse for half an hour, receive fifteen stripes, pay a fine of £10, be confined in gaol and the workhouse for three

months, and every Monday morning for the first month to receive ten stripes and sit on the wooden horse as aforesaid".

The Courant says in commenting upon the punishment:

One of the rogues was sentenced to ride the wooden horse, that wonderful refinement of punishment in our modern statutes. Accordingly, on Thursday last that terrible machine was prepared — consisting of one simple stick of wood supported by four legs; and by order of the sheriff placed on the State House square. Hither the prisoner was conducted, and being previously well booted and spurred by the officer, was mounted on the oaken steed. Here he continued for half an hour, laughing at his own fate, and making diversion for a numerous body of spectators, who honored him with their company. He took several starts for a race with several of the best horses in the city; and it was difficult to determine who were most pleased with the exhibition, the criminal or the spectators. After this part of the sentence had been legally and faithfully executed, the culprit was dismounted and led to the whipping post, where the duties made him more serious. The whole was performed with order and regularity.

Another man, convicted of polygamy, was sentenced by the same term of the Supreme Court, "to receive ten stripes, be branded with the letter A, and to wear a halter around his neck during his continuance in the State and if ever found with it off, to receive thirty stripes".

When the news of the death of General Washington reached Hartford, the people of that city were depressed and sorrowful. The following account of the services held, and the reproduction of the hymn written by Theodore Dwight for the occasion, are from the Connecticut Courant, of December 30, 1799:

In consequence of the afflicting intelligence of the death of Genl. Washington, divine services were performed at the north meeting house in this town on Friday last. The town never exhibited a more solemn and interesting appearance. Notice having been given to the inhabitants of this and the neighboring towns, the concourse of people was greater than almost ever was known on any former occasion. The stores and shops were shut through the day — all business being suspended — the bells were muffled, and tolled at intervals, from nine in the morning till the services commenced. The meeting house was greatly crowded, and still a large portion of the people could not get in at the doors. The services were appropriate, solemn and impressive. A very eloquent and pathetic sermon was delivered by the Rev. Nathan Strong, to a most attentive, devout, and mourning audience, from Exod. XI. 3. "And the man Moses was very great", &c. The music was solemn and sublime; and the whole scene exhibited in the strongest of all possible colors, the

deep affliction of the people at a loss utterly irreparable. The floods of tears, the badges which were universally worn, the church was hung in black, a procession of many hundreds of persons, composed of men of all classes, and the solemn grief pictured in every countenance, made impressions on the minds of the beholders, which many years will not efface. We presume that the sentiments and feelings which inspired the persons present, pervade the whole country, on the distressing event which called them together. However divided into parties on political subjects, with respect to the character of this great man, we trust that there is but one opinion in the United States. As he lived, loved and admired, he has died truly lamented; and his memory will be honored as long as wisdom, virtue and piety shall be esteemed among men. "The beauty of Israel is slain upon the high places; how are the mighty fallen".

The following was the hymn written by Dwight:

What solemn sounds the ear invade!
What wraps the land in sorrow's shade!
From Heaven the awful mandate flies,
The Father of his Country dies.

Let every heart be filled with woe,
Let every eye with tears o'erflow,
Each form oppressed with deepest gloom,
Be clad in vestments of the tomb.

Behold that venerable band!
The rulers of our mourning land,
With grief proclaim from shore to shore,
Our guide, our Washington's no more!

Where shall our country turn its eye?
What help remains beneath the sky?
Our Friend, Protector, Strength, and Trust,
Lies low and mouldering in the dust.

Almighty God, to thee we fly —
Before thy throne above the sky,
In deep prostration humbly bow,
And pour the penitential vow.

Hear, O Most High! our earnest prayer —
Our country take beneath thy care,
When dangers press, and foes draw near,
May future Washingtons appear.

There is a patriotic nobility of sentiment; fine appreciation of the dead hero, patriot and soldier; and faith in, and devotion to, Almighty God, that is typical of a Dwight in this hymn, which becomes even more striking by two or three readings.

ELECTION DAY.

Kendall's account of the doings on election day in Hartford, toward the end of the first decade of eighteen-hundred, refers to the reforms that were made about the time the new Constitution was adopted. Among them being, that the clergy were no longer dined at the expense of the public, that the election sermon was eliminated and that the Governor's guard was no longer fed at public expense. It will be noticed that leaving the clergy to go hungry was one step in reform and the restraining one of their number from exhaling superheated atmosphere for two hours on election day, was another. An ante-reformation election day was observed somewhat as follows, according to Kendall:

The Governor had volunteer companies, both horse and foot. In the afternoon the horse were drawn up on the bank of the river to receive him and escort him to his lodgings. The mounted guard wore blue cloth and the Governor was dressed in black with a cockade in his hat, which was of somewhat ancient form (probably the three-cornered chapeau). In the morning the foot guards were paraded in front of the State House, where they afterward remained under arms, while the troop of horse occupied the street on the south side of the building. The clothing of the foot was scarlet coats, white waistcoats and white pantaloons. Their appearance and demeanor were military.

The apartments and galleries in the State House were filled by the members of the Legislature and other notable citizens, awaiting the arrival of the Governor. At about 11 o'clock his excellency made his appearance and took his place at the head of the procession, which proceeded to a meeting-house about a half mile distant. Those in the procession were on foot and included the Governor, Lieutenant-Governor, assistants, high sheriffs, members of the lower house of the Legislature, and all of the clergy of the State. It was preceded by the foot guards and followed by the horse guards. Arrived at the old South Meeting house all of the military, except a few officers, remained outside. Neither the Governor nor any of the other high officials, wore anything like insignia of office. The only women in the church were the twenty in the high gallery opposite the pulpit, who composed the choir.

On the large platform behind the pulpit were four ministers; one to open the ceremony with prayer; another to preach the election sermon; another to offer the closing prayer and the last, to pronounce the benediction. The sermon was on matters of government and when all was finished the procession returned to the State House, the clergy on foot, numbering about one hundred.

It was in the military alone, that any suitable approach to magnificence

was shown. The Governor was in black, the Lieutenant-Governor wore riding boots and the sheriffs wore their village habiliments (all of which were of a varied nature) and dress swords. At the State House the military formed on either side of the street and presented arms, as the Governor passed through their lines. Then a general division took place. The Governor, Lieutenant-Governor and the assistants going to their special room in the inn; the ministers to another and the members of the Legislature to another where dinner was served.

Soon after the dining was finished, the Assembly met in the council room to examine and count the written votes for the officers, when the public, official announcement was made. Then the Lieutenant-Governor administered the oath to the governor, who returned the courtesy and continued it with the other officials elected. At a few minutes past 6 o'clock, the military fired a salute and were then dismissed. On the night after election there was a grand, public ball and on the Monday night after election there was another ball not for the people, but for the few select ones.

Election day and in fact the week following that day, was a general holiday in Connecticut. About the only one the people had, for such was the odd state of mind of the Congregational leaders in authority, in the early days in New England, that nearly all that was tender and beautiful in Christ's religion was resigned, without the asking, to the Church of Rome. So the early Christians of the Congregational faith (and Christians they surely were) knew nothing of Christmas, Easter and Whitsuntide, but rather lived "in the fear of the Lord" and election day was their chief holiday. Indeed, so late as 1886, in a Vermont city, a Congregational Church refused to place a beautiful cross, that had been presented by a friend, behind the pulpit on Easter, "because it was so much like Popery". It was a strange religion that willingly robbed itself of the tenderness, and retained so much of the harshness of Christianity and yet this same unbeautiful religion was a power for good, great good, in the Colony and young Nation and produced many of the Nation's finest and most liberal men and women.

A queer old custom that may have originated in a spirit of fun, was the election day of the negro population, when a negro governor was elected. Or perhaps the custom was established by the masters to keep the slaves in good humor and by placing the most intelligent of them over the others, they may have relieved themselves of many of the petty annoyances that exist with slavery. The custom obtained long before the Revolution,

and continued to a few years after the second war with Great Britain.

"Nigger election" was usually on the Saturday after the regular election of the Colony, or State. It was an occasion of unusual liberty and delight for the negroes. Much of the voting was done by proxy, as not all of the blacks could attend the election. Often the choice was largely left to the masters, who chose a black for governor who was able to keep his fellows in order by means of his superior intelligence and great muscular strength. Sometimes the existing black governor passed his office and authority on to another of his own choice, but above all, the whites required that the black governor should be one notable for his honesty.

After the election, the governor appointed aids, military officers, sheriffs and justices of the peace. In fact, the whole business was carried on with as much dignity and as nearly like an election by their masters, as the farcical natures of the negroes permitted. They had their post-election parade and, generally, this was followed by a feast of some kind. The governor's duties were never definitely defined, any more than the duties of a policeman's club are defined and, like the policeman's club, he was a sort of instrument of punishment to be held over the heads of wrong-doers among the people of his own color. Neptune, one of the negro justices of the peace, generally known as "Squire Nep", was a terror to evil-doers of his own color for when one of them was brought before him, Squire Nep always inflicted the most severe punishment upon conviction. Nep was a barber, and was as much respected by the whites for his integrity, intelligence and influence among the negroes, as he was feared by the latter. On one occasion, a nigger thief had been taken before Jonathan Bull, a white magistrate. Squire Bull sent him to "Squire Nep" for trial. Nep found him guilty and sentenced him to receive thirty lashes upon his bare back, and to give up his gun and tobacco as a means of restitution. The execution of the sentence took place at night, by the light of a candle, upon the South Green.

WEST HARTFORD.

WEST Hartford was originally a portion of Hartford and was for many years known as West Division. It was owned by a large company of proprietors who voted to divide the district in 1672. Up to that year, nothing had been done toward a survey and division of the land. In fact, nothing was done till 1674, when a strip of land extending north and south for the full length of the Town of Hartford and east from the Farmington line for a mile and a half, was set off and divided into lots, in proportion to the individual interests of the proprietors.

At that time, the Farmington line was at the foot of Talcott Mountain. This long, narrow territory was divided into lots that were a mile and a half long and from ninety-one rods in width down to but three rods, the width being in accord with the individual interests of the owners. The western boundary was sometime later moved toward the west, by changing the Farmington line from the foot, to the top of Talcott Mountain, and by adding a considerable strip of land to the eastern boundary of West Division. The distance of the little settlement in West Division from the two Churches in the Village of Hartford, was so great that the inhabitants petitioned the General Court, in 1710, for a separate Church Society, but the petition was not granted till May, 1711, when the twenty-eight petitioners were formed into a separate society. The Church was organized in February, 1713, with the Rev. Benjamin Colton its first minister. It was known as the Fourth Church of Hartford. Mr. Colton was the minister for forty-three years. He was succeeded by the Rev. Nathaniel Hooker, a descendant of the Rev. Thomas Hooker, the Colony's first minister, and a grandson of Governor Talcott. The third minister was the Rev. Dr. Nathan Perkins, whose pastorate lasted for sixty-three years, and was only exceeded by the pastorate of the Rev. Samuel Nott, who was minister of the Franklin Church for seventy-one years. Dr. Perkins was a liberal, progressive man and a warm patriot during the Revolution, and in the second war with Great Britain, in 1812. He was one of the first and most uncompromising opponents of slavery. He, like many of the Congregational ministers of the

early days, was frequently notable for his keen sense of humor, which was, upon the proper occasions, often dry and biting. The custom of paying a portion of the minister's salary in fire wood obtained in his day. Colonel X, one of his parishioners, called Mr. Perkins out, one day, to pass judgment upon a load of "salary wood". The wood was chiefly composed of the small, crooked, tops of trees and being so crooked it did not pack closely, and was far from being up to the standard load of wood. Dr. Perkins looked at the load from both sides and then going to the rear, stooped and, seemingly looking through the middle of the load, at the cattle in front, remarked; "That is a remarkably fine pair of steers you have on the lead, Colonel".

He was the originator of the Theological Institute in Hartford and the first meeting of ministers, preliminary to its founding, was held in his home, and he laid the corner-stone of the first building. It is somewhat remarkable, that with the exception of a very small and short-lived Society of Quakers, the Congregational was the only religious organization in West Hartford, from the first settlement down to 1843, when St. James' Episcopal Church was organized. The first four-wheeled vehicle of West Hartford, for carrying persons from one place to another, was introduced by an ancestor of William Faxon, who was Lincoln's Assistant-Secretary of the Navy. Captain Faxon had purchased this "carriage" for the especial purpose of carrying his family to Church. He probably had no idea that it would be a cause of disturbing the peace of the "Sabbath" and of keeping the people away from their places in Church till after the service had begun. But it did, and the good people considered it to be so wicked an instrument of Satan, that the Monday after the Faxon family first arrived at Church in it, a committee called upon Captain Faxon to inform him that such a wonder-exciting contrivance would not be tolerated upon the highway on the Sabbath. The Captain explained that he had purchased the carriage for the express purpose of taking all of his family to Church in it, so finally the committee consented to its use, if he would drive very slowly so that the people would not be too greatly excited by it, and so be late to Church.

NOAH WEBSTER.

Noah Webster was the kind of man and citizen who belongs to the nation at large. Not alone for his, and his father's service in the Continental army in the Revolution; nor for his high literary attainments and profound scholarship in the science of philology, which culminated in Webster's Dictionary; but chiefly for his patriotic and disinterested championship of President George Washington. For this purpose he left his lucrative law practice in Hartford to go to New York City, to establish and

HOME OF NOAH WEBSTER, OF DICTIONARY AND SPELLING BOOK FAME, WEST HARTFORD.

edit a newspaper devoted to the support of the Washington administration. That Washington could need friends, or that he had venomous enemies, seems impossible to Americans of today (to such Americans as have inherited their citizenship, not to such as have acquired it through the naturalization courts), but such is a fact. President George Washington was maligned, lied about and ridiculed, just as Lincoln and McKinley were maligned, lied about and ridiculed, by the same variety of vermin,

whose acquired American Citizenship was of that kind which regards dollars and cents more highly than good breeding and honesty.

But while the Nation may claim Noah Webster, the soldier-author, the charming old village of West Hartford claims him as her son, for there he was born on October 16, 1758. New York, New Haven, and Amherst, also claim him as an adopted son, for he was a resident of those college towns for many years.

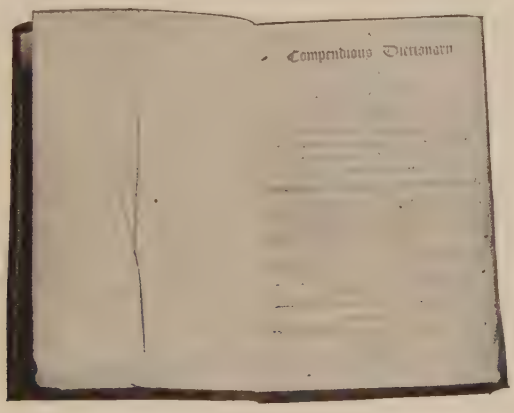
He was descended from John Webster, one of the first Governors of Connecticut, and from William Bradford of the Plymouth Colony, on his mother's side. His father was a farmer and for the first fifteen years of his life Noah lived at home doing the usual "chores" and light work that falls to the lot of a farmer's son. Just after he was fifteen, in 1773, he began to fit himself for College under the Rev. Nathan Perkins, D.D., and entered Yale, in 1774. In his junior year he joined the Revolutionary army as a volunteer, and was under the command of his father, who was a captain in the "alarm list", a body of citizens who had passed the age of forty-five, and were only called upon in an emergency. Notwithstanding the interruptions caused by his military duties, he continued his studies and was graduated from Yale, in 1778, with honor.

After graduation, he taught in a Hartford school, and studied law and was admitted to the bar in 1781. In the summer of 1779, while he was teaching and studying law, he lived with Oliver Ellsworth, who later became Chief Justice of the United States and whose son, Governor Ellsworth, became a son-in-law of Dr. Webster. Noah Webster did not practice his profession, as the war had so greatly impoverished the country that the prospects for a young lawyer were not bright. He chose instead, the occupation of teaching and took charge of a Grammar School in Goshen, New York. It was in Goshen that he compiled his famous blue-covered spelling book, in which the majority of Yankees for many generations learned their a-b abs. This famous book was published in Hartford, to which city he returned in 1783. While in Hartford, he published a grammar and a reading book.

To the twentieth century Americans, Dr. Webster is best known for his educational authorship, but in his day, he was

a prolific and convincing writer on political subjects. His support of an act of Congress, for pensions for Revolutionary soldiers, by means of a series of articles published in the Connecticut Courant, was of such a nature, that, although the masses, who disapproved of the act, were on the verge of revolt, a majority of the members elected to the Legislature in April, 1784, were supporters of the Congressional act. His successful efforts were so highly regarded that Governor Jonathan Trumbull thanked Dr. Webster personally, for what he had done.

That the Constitution of the United States was written and adopted may be traced to a pamphlet that he wrote in the winter of 1784-5, entitled; "Sketches of American Policy" in which the



FIRST WEBSTER'S DICTIONARY.

first definite proposal for a Constitution of the United States, to take the place of the "Articles of Confederation", was first suggested in public print. To Dr. Webster may also be traced the copyright laws, for in 1785, he journeyed through the southern states presenting petitions to the several Legislatures for the passage of such laws.

From 1784, to 1788, he was lecturing Baltimore, Philadelphia and in the principal Atlantic-coast cities, and teaching in Philadelphia. In 1788, he published the American Magazine, in New York, for one year. In 1789, he married the daughter of William Greenleaf, of Boston, and returned to Hartford to practice law. In 1793, he became the champion of the Washington administra-

tion by starting a newspaper in support of it. That paper became The Commercial Advertiser. From that time, his literary labors increased, as did his publications. They included politics, international diplomacy, hygiene, finance and history. In 1798, he went to New Haven and resided there for fourteen years. In 1812, he left New Haven for Amherst, Massachusetts, and lived there for ten years, when he returned to New Haven. Another matter of national importance, in educational interests this time, may be traced to Dr. Webster. While living in Amherst he was chiefly instrumental in the founding of an Academy, which later became Amherst College. He received the degree of LL.D. from Yale in 1823.

In 1823, he had been at work upon his greatest literary production for sixteen years, for it was in 1807, that he began his Dictionary. Dr. Webster spent several months in Paris, and at the University of Cambridge, in England, in 1824, and it was in Cambridge that the great work was finished. Writers in those days were more apt to appreciate the seriousness of producing a volume than they are now. Books were comparatively scarce and authors were few. This made the production of a book — especially such a volume as Webster's Dictionary — a much more notable and serious event than it would be now. At any rate, Dr. Webster was much affected when his great work was finally finished, as will be seen from the following extract from a letter that he wrote to Dr. Thomas Miner, in 1836:

> When I finished my copy, I was sitting at my table in Cambridge, England, January, 1825. When I arrived at the last word, I was seized with a tremor, that made it difficult to proceed. I however summoned up strength to finish the work, and then walking about the room, I soon recovered.

EAST HARTFORD.

EAST HARTFORD, originally a part of Hartford, was the home of the man who had as much to do with the settlement of the Connecticut Valley as any man in New England, probably more. This was Wahqinnacut, a leader of the Podunk Indians, who went to Boston and Plymouth in 1631, to urge the English to come to the beautiful valley, with its rich meadows, its fur-bearing animals and its fish, to settle. As has

been shown elsewhere, this invitation was due to a desire on the part of the River Indians to secure the friendship of the English, whose superior intelligence and more deadly weapons would be a powerful help against their natural enemies.

The Podunks had a stronghold on Fort Hill, near the main street and to the east of it. They lived peaceably enough with their white neighbors till Philip's War, when they joined that intelligent and warlike chief and were either killed or dispersed. A few individuals of the tribe lived on the Hockanum River, in 1745, but by 1760, even they had disappeared.

Up to its incorporation in 1783, the history of East Hartford was largely the history of Hartford. Joseph O. Goodwin gives the following list of names, as being among the more prominent of the early settlers, on the east side of the Connecticut. In that portion of East Hartford known as Hockanum — Richard Risley, who died in 1648; Edward Andrews, who settled near the mouth of the Hockanum River, about 1657; William Hills, who was wounded by Indians in 1675. Thomas Burnham, a lawyer who was made a freeman in 1657, settled in the district known as Podunk; William Pitkin, the founder of the family of that name, who became prominent in the affairs of the Colony, settled there about 1659. John Bidwell, who ran a sawmill in partnership with Joseph Bull, at Burnside, settled about 1669; William Warren, whose house was on Main street, below the Hockanum River, was made a freeman in 1665; Sergeant Samuel Gaines, 1667; Lieutenant John Meakins, before 1669; Richard Case, who was made a freeman in 1671; Thomas Trill, a soldier of the Narragansett War, was the first person to be buried in the old Center Burying Ground; Obadiah Wood, also a soldier of 1675; whose gravestone was the first in the same cemetery; William Buckland, previous to 1678; James Forbes, in that portion of the town known as Scotland, till 1865, when it became Burnside, settled there in 1688; William Roberts, about 1688 — he married the daughter of James Forbes; Deacon Timothy Cowles, whose house was on the east side of Main street, just south of Gilman's Brook; Deacon Joseph Olmsted, whose house was on Prospect street, in 1699.

In the spring of 1694, the people of East Hartford petitioned to be made a separate society and in the autumn their petition

was granted, and Church was known as the Third Ecclesiastical Society of Hartford. The society, or parish, included the present Towns of East Hartford and Manchester. As was the case in nearly all new Churches, the meetings were first held in one or another of the homes. There seems to have been nothing done in regard to building a church until December 29, 1699, when the records show that a committee was appointed to oversee the work being done on the meeting-house. Seats were put in and the interior finished in 1707, and in 1713, a gallery was added. The same year the meeting-house was started, in 1699, a house for the minister was built. The Rev. John Reed preached to the people for several years, but he was not settled over the parish, although he was asked to become its minister.

On March 30, 1705, the Rev. Samuel Woodbridge was ordained and so became the first settled minister of the East Hartford Church. He was paid £60 a year and was given £25 with which to finish the parsonage, the understanding being that he should remain as their minister for life. Mr. Woodbridge was a graduate of Harvard. He was a man of ability and was possessed of qualities which commanded the respect and affection of his people. Notwithstanding this fact, for some unaccountable reason, when his health failed, in 1736, the people refused to pay his salary and only did pay it when forced to do so by the General Court. In 1734, Mr. Woodbridge was selected for the honor of preaching the election sermon. About 1740, the first church building was taken down and a new church built upon its site. Mr. Woodbridge died on June 9, 1746, at the age of sixty-three.

The Rev. Eliphalet Williams was the second minister. His pastorate continued from 1748, to 1803. He was chosen to preach the election sermon of 1769, and in October of the same year, he preached the funeral sermon of Governor Pitkin. Another honor that was conferred upon him was the degree of Doctor of Divinity. In 1801, the Rev. Dr. Andrew Yates, of Schenectady, New York, was ordained as Dr. Williams' assistant. Dr. Yates was a descendant of Joseph Yates who settled in Albany in 1664. Dr. Yates was greatly opposed to the use of alcohol as a beverage and although few of the ministers of his day agreed with

him, he was never backward in stating his convictions in regard to its use. But at the same time, he was liberal and broad-minded, and although he would not drink anything containing alcohol, he did not condemn others who disagreed with him. A story is told of him in East Hartford, that on one occasion when there was a meeting of clergymen in his house, Dr. Yates produced the usual variety of liquor with the remark; "Brethren, here is rum, gin, brandy and laudanum, all poison; help yourselves". Dr. Yates left the Church in 1814, to fill the chair of Moral and Mental Philosophy at Union College, Schenectady, where he had previously been professor of Greek and Latin.

Up to 1817, nothing as luxurious and worldly as stoves, for heating the church, had been thought of in East Hartford, but in that year they were put in. As there was no chimney the stovepipe was run out of the windows. Many persons disapproved of the stoves strongly, and some went so far as to let their imaginations run astray. They complained that the great heat from the stoves caused their heads to ache and that many of the women's large back combs, which were then so fashionable, were warped by the heat. When it was discovered that the headaches and warped combs were caused by stoves in which no fires had yet been lighted, the opponents of the exhibition of worldliness had nothing more to say.

In 1708, the people of East Hartford agitated the subject of public schools. In 1710, the Rev. Samuel Woodbridge, Samuel Wells and William Pitkin, were appointed to take charge of school matters and to hire a teacher, and a school-house was built. In 1718, there were two schools. One was south of Hockanum River and the other, to the north, was on Main street, just south of Prospect street. The teacher taught in both schools, dividing his time equally between them. Up to 1730, the parents who had children in school paid a small amount toward the support of the teacher, and furnished the wood for heating the school-house, but in 1730 the whole expense of the schools was paid by the society. At Burnside — then called Scotland — the first school was organized in 1735, and the second, in 1748.

The first mills for sawing logs and grinding grain were

started in 1639, by John Crow and William Goodwin, to the north of the lower falls of the Hockanum, at Burnside. This place was later called Pitkin's Falls, because the mills and water-power were acquired by the family of that name. They also acquired the adjoining mill-sites, and at the lower falls they had a fulling mill. John Bidwell and Joseph Bull built a sawmill at the middle falls, in 1669, and in 1690, the Pitkins had a fulling mill there. About one hundred years later, in 1784, besides the fulling done, paper was manufactured in the mill. This old mill site is now occupied by the East Hartford Manufacturing Company for the making of fine writing-paper. John Allyn owned a sawmill a mile to the east of Burnside, in 1671. He also had a grant of 100 acres surrounding his mill and the right to cut timber on the commons. In 1747, Colonel Joseph Pitkin had a forge on this site, but in 1750, the British Government stopped iron working in the Colonies. As Joseph O. Goodwin remarks, in his history of East Hartford, "By a grim sort of justice the power was turned to the manufacture of gunpowder, to be used against the home government, in 1775 and in 1812". An odd kind of compensation was made to William Pitkin for his losses in the manufacture of powder to be used in the Revolution. It was the exclusive right to manufacture snuff in Connecticut for fourteen years. Possibly it was thought, that as he had lost money in manufacturing one kind of powder that was explosive, it would only be fair to let him recuperate by making another kind of powder that would produce explosions. After the Revolution the forge was resumed. This historic water-power was owned by the Hartford Manilla Company. Corporal John Gilbert built a sawmill in South Manchester, on Hop Brook, in 1673.

East Hartford's first tavern was kept by John Sadler, in 1638, at Hockanum. Philip Smith kept a tavern in 1710, near the south-ferry road. Thomas Olcott had a tavern at Hop Brook, South Manchester, in 1711; and Benjamin's Tavern, at the corner of Main and Orchard streets, was a popular stage house in the Revolution.

In very early times, the militia of East Hartford was known

as "The Rag-toes", from the fact that members of the company met for training in various and weird garments and often bare-footed. As many of the bare-foots had acquired "stun" bruises, splinters and cuts, they frequently appeared with the injured member done up in a rag, which held a plantain leaf against the sore place. In 1653, the General Court ordered that the inhabitants should meet at the call of William Hill for training. As time passed, the cornstalks and hoe handles and the mixed garments and lack of interest were replaced by muskets, uniforms and enthusiasm. In 1755, East Hartford sent a company to Crown Point, under command of Lieutenant-Colonel John Pitkin. In 1775, a company of forty-nine officers and men was organized and sent to Roxbury, under command of Lieutenant-Colonel George Pitkin. Several of the men of the company later volunteered for longer service in the Continental army. Among those who served the Colony in the struggle for Independence on the sea, was Captain Gideon Olmsted, who, with three fellow prisoners on the British sloop "Active", overpowered the officers and crew and captured the vessel and took it into port. In 1781, when Count Rochambeau was on his way with an army of 15,000 men from Newport, to join Washington on the Hudson, he stopped at East Hartford and was entertained in the Elisha Pitkin Mansion, the army camping on the field to the north of Silver Lane, which was so called from the "hard money" of the French soldiers. On his return east, in 1782, the Count again stopped at East Hartford.

The Pitkin family has been one of the most prominent in Hartford County for 250 years. The first American ancestor of that name was William Pitkin, who was born in Marylebone, then a suburb and now a part of London, England, in 1635. In 1659, he arrived in Hartford and in 1660, was a school teacher there. In 1661, he purchased land on the "east side" and in 1664, was appointed Attorney for the Colony. With the exception of a few months, he was a member of the General Court from 1675 to 1690. His wife was Hannah Goodwin, daughter of Ozias Goodwin.

MANCHESTER.

PREVIOUS to 1823, Manchester was a part of Hartford. The territory included in the bounds of Manchester was originally a part of the hunting ground of Chief Joshua, of the Niantics. He sold it to Major Talcott as the agent of the Town of Hartford. The Chief died before the transfer was made, but his administrators, Captain James Fitch and Thomas Buckingham, deeded the property to the selectmen of Hartford in 1682. This tract was five miles wide from east to west and from this fact it was known for ninety years as "Five Miles".

The first settlement of Manchester was made near Hop Brook in the western portion of the town. The settlement was of sufficient size, or at least importance, in 1711, for the appointment of Thomas Olcott as tavern keeper. This little settlement seems to have been on a highway to Hartford from the east, over which droves of cattle were driven on the way to Hartford. A general division of the land took place in 1731, and by 1753, the land was all taken up and occupied.

The exclusive privilege of making glass was granted to Elisha and William Pitkin and Samuel Bishop, in 1783, for a period of twenty-five years. They built a glassworks, the picturesque ruins of which are still in existence. In 1794, the Hartford and Boston Turnpike was opened. This had the effect of increasing the general prosperity of Manchester, as the Boston and Providence stages passed over it on their way to New York. The tavern kept by Deodat Woodbridge, and after him by his son, Dudley Woodbridge, was famous in its day and a favorite house for rest and entertainment. It was frequently patronized by men prominent in the profession of law and by officers of Washington's army. Washington stopped there once and made the daughter of the proprietor an object greatly envied by her young associates, because of the fact that she had, in response to his request, given the great soldier, statesman and patriot a glass of water.

Timothy Cheney, the somewhat famous maker of the old-fashioned, tall, wooden clocks — wooden as to works as well as case — was one of the brothers of that name to whom

John Fitch, the inventor of the steam-boat, apprenticed himself to learn the clockmaking trade and was only taught to tinker with brass. But however unfairly Cheney may have treated Fitch, his clocks were reliable and the person who owns one to-day possesses something of considerable value.

"Five Miles" for some reason was from an early date a manufacturing and inventing center. It may have been due to the waterpower which attracted millwrights who, in turn, attracted mechanics possessed of inventive genius. Benjamin Lyman made the first cast-iron plows in Connecticut, thus doing away with the old-fashioned wooden plow shod with iron. He was the first maker of anything approaching a light weight pleasure carriage, and by so doing greatly reduced the profits of the makers of pillions, for before his light-weight wagons the woman had to ride in oxcarts or on pillions. The second papermill in Connecticut was built at Union Village on the Hockanum River. Watson and Ledyard made the paper on which the Connecticut Courant was printed at the beginning of the Revolution. The first successful cottonmill in Connecticut was built in 1794, in Union Village. This business was regarded as hazardous, for very little was known about it on this side of the ocean. The machinery was made by an English mechanic, on the principles of Sir Richard Arkwright, the inventor of the spinning-jenny. This mill was one of the wonders and persons came from considerable distances to see it work.

In 1808, John Mather built a small powdermill and glassworks. The capacity of the mill was fifty pounds of powder daily and when a wagonload had been made, it was sent over to Boston and "swapped" for cash and New England rum. The fact that Mr. Mather had twelve names on his pay-roll caused him to be regarded with profound respect and almost awe, simply because he could "boss" and give orders to twelve men. There was a mill for the manufacture of woolen cloth in 1780, built by Aaron Buckland.

The descendants of Timothy Cheney of clock fame became the founders of the great Cheney silkmills of the present day and it is because of them and the great industry that they built up and not because of John Fitch, the inventor of

the steamboat, that Manchester is best known to the world. This proves that money makes a much louder noise in the twentieth century than does genius. Another invention that must be credited to Manchester, although at a much later period — about the middle of the nineteenth century — is the famous Spencer repeating rifle, 100,000 of which were used in the Civil War and later on the plains against the Indians. This weapon, perfect in its day, was invented by Christopher M. Spencer, who by thought, study and experiment produced the result desired; a weapon which General Custer declared to be the finest known.

WINDSOR.

WINDSOR, the venerable, the ancient, has the peculiar distinction of being the site of the first house built by white men in the Connecticut Valley. It was at Windsor, near the mouth of the Farmington River, that William Holmes erected the house, the frame of which had been made before the vessel left Plymouth, in which he and his companions sailed, to make the settlement he was ordered to make by his superiors.

The attention of the English settlers at Boston and Plymouth was first attracted toward the Connecticut by the Indians, for the same reason that the Mohawks, of New York, sought and welcomed the Dutch. The River Indians were greatly harassed by the Pequots, who were fast driving them from the beautiful country which had been theirs for centuries. The River Indians felt sure, that could they induce the English to come to their river as friends (whose good will was to be assured by promises of corn and beaver skins), they would be a source of great strength against the savage Pequots. This was in 1631. The Bostonians were not enthusiastic in regard to moving so far into the wilderness, but the people of Plymouth, being of a more adventurous disposition, were strongly impressed with his representations, so Captain Holmes was sent with his company of pioneers to settle above the Dutch, on the Connecticut.

The claim of the Dutch, who had a small fort at the place where Hartford was afterward situated, was based upon deeds from the Pequot Indians, who had stolen the land from the original Indian owners. But the Plymouth people went back of this ownership by conquest for their authority to the land. Holmes took with him the Sachems who had been driven from their lands by the Pequots and so obtained his deed from the original owners. This made the English the friends of the River Indians. The house Holmes put up was situated about two miles south-east of the First Congregational Church, on the western bank of the river, near a point of land extending down the river, known as Plymouth Meadow.

In 1634, the Dutch sent VanCurler to purchase land from the Pequots on the Connecticut, but those self-willed, determined Yankees were found to be so firmly fixed and so tough a proposition, that VanCurler did nothing more than to protest. A little later, a leader with seventy men under arms — and presumably outside of plenty of Dutch courage — made a military display in the hope of driving Holmes and his companions away. When it was found that this could not be accomplished without shedding blood, the Dutch returned to their master, VanTwiller, at Fort Amsterdam, without having accomplished anything, except to acquire a knowledge that the transplanted Englishmen were there to stay.

SCENE ON CONNECTICUT RIVER, NEAR WINDSOR.

In 1630, the Rev. John Wareham, with the Rossiter, Maverick, Ludlow, and Wolcott families, among others, arrived by ship from England, at a place they named Dorchester, Mass. These families were of a superior class socially and intellectually and were possessed of more means than the average settlers of the Colonies. In 1635, a number of these people visited Connecticut and, being pleased with the prospects, they began their journey with their families from Dorchester to Windsor, on October 15, 1635. This little company of pioneer gentlefolk, to the number of sixty men, women and children, took with them their live stock, through forest and swamp, over mountains and rivers and arrived at their destination just as the winter was setting in. The people were entirely unprepared for the great cold, deep snow and bitter wind. The few

cabins were insufficient in number and far from being a protection from the cold. The Connecticut was covered with ice on November 15, 1635, and the snow was so deep that it was impossible for the people to get but a few of their cattle and sheep across. Many of them died of starvation and cold. The household goods and much of their provisions had been sent around by ship, but did not arrive.

In December their provisions had nearly given out, and what they suffered can hardly be imagined. Thirteen of their number attempted to reach the nearest settlement in Massachusetts. One of them was drowned by falling through the ice on a river that was being crossed, and had the remaining twelve not received food and temporary shelter from friendly Indians, they would probably have perished. They finally reached a settlement, at the end of ten days of awful hardship. Seventy persons, including adults and children, worked their way to Saybrook and finally reached Boston in the "Rebecca", a 60-ton vessel. These were the persons who were mentioned in the chapter on Saybrook.

Those who remained at Windsor to keep the settlement in existence suffered greatly. The cattle which were left on the east bank of the Connecticut suffered less,— strange as it may seem — than the few which were taken across to the settlement. They kept warm in the deep snow and lived by browsing. In the spring and summer following this dreadful winter, large numbers of settlers arrived at Windsor; and at Hartford and Wethersfield.

At this time the territory of Windsor was great, the length of the boundary lines being forty-six miles. They included ten small tribes of Indians, who outnumbered the white settlers twenty to one. For a number of years the settlers were troubled with fear of the Indians, not all of them being friendly. Fights were frequent and danger from ambuscades so great that the settlers carried their arms to Church and to the fields, which they worked in small companies for the safety of numbers. As an additional protection they built a large fort to which the people could go, should a general attack by the Indians take place, and where the women and children were sent whenever an attack by Indians was feared.

Their first minister, the Rev. John Wareham, was a thoroughly good man who was bowed down by an unfortunate bilious-temperament which was the cause of much misery for him, as he frequently feared that he was unworthy of Divine love and goodness. His doubts were so overpowering on occasions, that he would refrain from partaking of Communion while serving his people with that miraculous source of Divine strength and courage. There is a tradition, that he was the first minister in the New England Colonies to preach from notes. This was almost an unpardonable offence, in those days, in New England, but so eloquent and earnest were Mr. Wareham's discourses, that his people forgot the fault in their admiration for the man and delight in his sermons. Mr. Wareham died on April 1, 1670, after forty years of service as minister; thirty-four of which were spent in Windsor, the other six in Dorchester.

In those days it was a custom for nearly all of the New England settlements to have a minister, and a teacher of the Gospel. The minister's duties consisted chiefly in exhorting the people; the teacher's duties were to expound and interpret the Scriptures and to defend the doctrines of Congregationalism. Windsor's teacher was the Rev. Ephraim Huit, who was installed in 1639.

In 1640, there were in Windsor the following heads of families according to the town records for that year.

Matthew Allen
John Bissell
Thomas Barber
Thomas Buckland
Thomas Bascom
Daniel Clark
Aaron Cook
Thomas Dibble
Thomas Dewey
Nicholas Denslow
Bigot Eglestone
Lieut. Walter Filer
Thomas Ford
Deacon William Gaylord
Nathan Gillet
Edward Griswold
Matthew Grant
Thomas Holcomb
William Hill
William Hosford
William Hayden
John Hillyer
William Hurlburt
Roger Ludlow
John Loomis
Joseph Loomis

Deacon John Moore	Bray Rosseter
James Marshall	Thomas Stoughton
Captain John Mason	Henry Stiles
The brothers Newberry	Return Strong
Richard Oldage	Isaac Shelden
William Phelps	Peter Tilton
Humphrey Pinney	John Taylor
Samuel Phelps	Stephen Terry
George Phelps	Owen Tudor
John Porter	Thomas Thornton
Eltwed Pomeroy	Richard Vore
Elias Parkman	Henry Wolcott
George Philips	John Whitefield
Nicholas Palmer	Robert Watson
Abraham Randall	Roger Williams

Roger Wolcott, who was born in Windsor on January 4, 1679, was one of the first, so called, self-made men of Connecticut. He rose from the possession of nothing more than a healthy mind and body, a trade and a few clothes, to the possession of the respect and admiration of all classes of his fellow countrymen — from the farm laborer to the college professor — and finally reached the office of Governor of the Colony. Without a single day's attendance at school, he so far cultivated his mind that he was able to write poems which attracted attention all over the Colony.

Roger Wolcott was born in that part of Windsor which was most harried by Indians, so no minister or school master was ever seen there during his boyhood. At the age of twelve years he was bound as apprentice, till his twenty-first year, to a mechanic and upon receiving his freedom he started in business for himself at his home. As he was the best in his trade so he was the best in the military and civil offices, which he filled with honor and credit to himself and the Colony.

The apprentice boy of 1688 became Commissary of the Colony in 1711, in the expedition against Canada, and in 1745, at the capture of Louisbourg, he was a major-general. In civil life his first office was that of member of Assembly, then member of the Council, judge of the County Court, Lieutenant-Governor, Chief Judge of the Supreme Court, and finally Governor of the Colony

in 1751–'54. Roger Wolcott's only inheritance was character and this inheritance was so carefully managed and so well invested, that it not only became notable all over the British Colonies in his generation, but has come down as the most valued possession of his descendants, in the twentieth century. When he finished his work in his eighty-ninth year, on May 17, 1767, it was simply death of his body, for his influence remained alive in the New England Colonies for many generations.

OLDEST CHURCH IN WINDSOR.

Another of America's famous men was Oliver Ellsworth, also a son of Windsor. Ellsworth was born on April 29, 1745. He possessed early advantages that Roger Wolcott lacked, but at the same time, his greatness was the result of his own exertions and fine qualities and not the less deserved and admirable, because of his advantages, than were the honors borne by his splendid fellow townsman. It is a fact,

that the men of early times in the Connecticut Valley, who became famous, were so because greatness was in them, whether they started with nothing or with much.

Oliver Ellsworth was graduated from New Jersey (Princeton) College in the class of 1766, and then began the study of law. Possessed of eloquence, elegance of manner, and great mental energy, he rose to the highest legal position in the country and the most honorable office — barring none — in the United States, that of Chief Justice. In 1777, he was a delegate to the Continental Congress; in 1784, he was Judge of the Superior Court of the State of Connecticut and was in the convention that formed the Constitution of the country which honored him and which he honored by his splendid citizenship, patriotism, wisdom and profound scholarship. When the Federal Government was organized in 1789, Mr. Ellsworth was elected to the Senate in which he continued till he was appointed to be Chief Justice of the United States Supreme Court, in 1796. Toward the end of his fourth year as Chief Justice, he was appointed Envoy Extraordinary to France, in 1799. Soon after, he resigned from the chief justice-ship because of failing health. After his return to Connecticut he was elected to the State Council and was appointed Chief Justice of the Supreme Court of the State, but this office he declined as his lack of health would not permit of his acceptance. His death occurred on November 26, 1807. There was an act of Judge Ellsworth's that was not entirely approved by his strict fellow townsmen, who believed that no human necessity was sufficiently great to warrant the breaking of the "Sabbath". One Sunday, soon after the advent of the year 1800, a military officer, said to be General Armstrong, was seen by the tithingman, Lemuel Welch, being rapidly driven through Windsor, on his way to Boston, where he had been ordered to report as soon as possible. Mr. Welch stopped the horses with the intention of arresting the man in the carriage, who was breaking the Commandment, and the State law regulating the observance of Sunday. General Armstrong was indignant and ordered that the horses be released, but the faithful Tithingman, who believed in enforcing the letter as well as the spirit of the law, refused to

let the General go further on that day. The General, unaware of the strictness of the law in Connecticut, and of the fearlessness of the officers of the law in Windsor, threatened Mr. Welch with his pistol and ordered him to loose the horses. Mr. Welch told the General that he had seen bigger guns than that in the Revolution, and that he could go no further on that day. General Armstrong appealed to Judge Ellsworth, stating the necessity that he should be in Boston with all possible haste, as ordered by

LOCATION OF FIRST SHIP YARD, WINDSOR.

his superiors, and succeeded in obtaining a pass through Connecticut from Judge Ellsworth, which would permit him to travel on Sunday. Mr. Welch was indignant and asked Judge Ellsworth if he was to "fish with a net that would catch the little fish and let the big fish run through". Mr. Welch's indignation and disgust were so sincere, that he resigned the office of tithingman.

This incident had the effect of causing his successors to become careless in their duty and finally, Sunday travel be-

came so general, that Judge Ellsworth and a number of the most influential men of the town, made strenuous efforts to restore the old order of things in this respect, but without satisfactory success.

According to the records, the first inns of Windsor were kept by Simon Chapman and Eliakim Marshall, who were appointed at a Town meeting held in December, 1715. On the east side of the Connecticut, the innkeepers were Grace Grant, widow, and Nathaniel Cook — Mrs. Grant kept the inn in East Windsor till 1735, when she was succeeded by her son, Captain Ebenezer Grant, who became the leading merchant of the east side — the other innkeepers on the east side, before the incorporation of the town, were Nathaniel Porter and Captain Joel Loomis. The latter was succeeded by his son, Captain Giles Loomis, who built an addition to the store to be used by the Masons for a lodge.

The first American ancestor of the Grant family was Matthew Grant, who arrived in Dorchester, Massachusetts, in May, 1630, and settled in Windsor in 1635, where he was surveyor of the Colony for forty years and for many years Town Clerk. His eldest son, Samuel, settled on the east side and the property was in the family for nearly 250 years. General U. S. Grant was the eighth in descent from Matthew, and the seventh from Samuel Grant.

Captain Ebenezer Grant's business grew to large proportions and he eventually took his son, Roswell, into partnership with him. Roswell was given a liberal education. He was possessed of excellent qualities and good business judgment. The Grants bought largely from the great statesman, John Hancock, and from Jonathan Mason, both of Boston. They did a large business in trade with the West Indies, exporting horses, tobacco, lumber, and barrel staves and importing rum and sugar. The correspondents of the Grants were Samuel Olcott, Samuel Welch and Jonathan Welch, of Barbadoes; and Thomas Elmer, of Antigua. Besides building several vessels at the mouth of the Scantic River, Mr. Grant was part owner in many other vessels.

Ship building in the Windsors was a prosperous and busy industry for many years. The first launch being that of a sloop,

in May, 1724. John Hayden, one of the famous ship builders of Essex, went to Windsor just before the year 1800, and opened a ship yard at the "Old Red House", near the present station of Hayden. There was another yard at Rivulet Ferry and three on the east side — at Warehouse Point; the mouth of the Scantic and at Higley's Ferry — where vessels were launched till about 1820.

There was a type of patriot in the Revolution, few in number,

THE ELLSWORTH MANSION.

The home of Oliver Ellsworth, Chief Justice of the United States Supreme Court in 1796.

and unselfish and heroically patriotic, which has been portrayed by Cooper in his finest of books, "The Spy". To this type belonged Daniel Bissell, of Windsor. But Daniel Bissel went further in his patriotism than did the majority of spies, for besides the great risk, and surety of death should he be discovered to be a spy, he cheerfully sacrificed his feelings, his self-love and his pride by permitting himself to be regarded as a deserter by his neighbors and fellow soldiers. Mr. Bissell was officially reported as a deserter, because Washington feared, that unless he was

regarded as a deserter by his fellow patriots the secret would leak out that he was a spy, and so would reach the British. To be a spy required great bravery; to allow himself to be regarded as a deserter required a degree of courage that was magnificent.

Daniel Bissell was born in Windsor in 1754, and was the eldest son of Daniel and Elizabeth (Loomis) Bissell. As a youth and young man he was notable for his bravery, caution, self-reliance, and inherited integrity. When war was declared with Great Britain by the Colonies, he enlisted, and served with credit to himself and his town. As a soldier, his cool head and warm heart won the affectionate regard of his fellow soldiers and the confidence of Washington. Because of this confidence he was selected by Washington for the dangerous and important work of obtaining information in regard to the British forces and their plans, in New York and on Long Island, in 1781. Mr. Bissell took part in the battles of White Plains, Trenton and Monmouth.

WINDSOR.

The heroism of Sergeant Daniel Bissell is not tradition but fact, as may be found from documents in the War Department in Washington. It is a humiliating fact that Mr. Bissell was not rewarded by Congress, either in the way of promotion or estate. It only adds to the wrong, that although he again and again petitioned Congress for reimbursement for money spent in clothing himself for nearly four years, and for the purchase for his food for thirteen months, all of which money was expended by him while in actual service in the Continental Army, not one cent did he ever get, notwithstanding the fact that Congress had agreed to reimburse non-commissioned officers and privates

who provided their own clothing. Washington, however, gave to Mr. Bissell an autograph testimonial which compensated him for the indifference of Congress. The testimonial was as follows:

Whereas, it hath ever been an established maxim in the American Service, that the road to glory was open to all, that Honorary Rewards and Distinctions, were the greatest Stimuli to virtuous actions, and whereas Sergeant Daniel Bissell of the Second Connecticut Regiment, has performed some important service, within the immediate knowledge of the Commander-in-Chief, in which his fidelity, perseverance and good sense, were not only conspicuously manifested, but his general line of conduct throughout a long course of service, having been not only unspotted but highly deserving of commendation.

Now, therefore, know ye, that the aforesaid Sergeant Bissell, hath fully and truly deserved, and hath been properly invested with, the Honorary Badge of Military Merit, and is entitled to pass and repass all Guards and Military Posts, as freely and as amply as any Commissioned Officer whatever; and is further Recommended to that Notice which a Brave and Faithful Soldier deserves from his Countrymen.

This was written by General Washington in the Highlands, on May 9, 1783. When Mr. Bissell returned from the British in New York to his own army, he was offered an honorable discharge and a pension. He refused the first because he had been in every campaign and wished to continue in the army till the war was ended, and he refused the pension because he believed his Country was too poor to be able to pay it.

Mr. Bissell served in the Indian War of 1799, as a first lieutenant, of the 16th U. S. Infantry. Later, he moved to Vermont where he married Rhoda Hurlbert for his second wife, and in 1810, he moved to Richmond, New York, where he died in August, 1824, at the age of seventy.

Another of the Nation's fine heroes was Elihu Drake, a Windsor boy only eight years old. A number of Tories living in Windsor thought to have some amusement with the little Rebel by forcing him to say "God save the King". Although they threatened to duck him in the river he courageously refused to speak the words. The Tories becoming angry, that even the children were possessed of so fine patriotism, actually did duck the little fellow. When he was pulled out of the water they heard his half-strangled, squeaky voice shout, "God damn the

King" and although he was again ducked no other sentiment could they drown out from that heroic little patriot. Elihu was the son of Adjutant Augustine Drake, of Windsor, and four years later, when he was but twelve years old, he accompanied his father to the war.

BLOOMFIELD.

DOWN to 1835, when Bloomfield was incorporated, it was known as Messenger's Farms and later, the Parish of Wintonbury, in the Town of Windsor. Wintonbury was made up from the Towns of Windsor, Farmington and Simsbury and it is said that the name was composed from the first three letters of Windsor, the last three of Farmington, and the last four of Simsbury, Win-ton-bury, so that each Town, which gave land for forming the parish, might be honored. The idea is sufficiently attractive for it to be well to have faith in the tradition.

The territory included in the bounds of Bloomfield was known for many years after the settlement of Windsor as the Wilderness, and was so described officially in an Indian deed of 1660. There is not even tradition as to when the first settlement was made. In 1734 the inhabitants of Messenger's Farms petitioned for what was then called winter privileges. This meant, that they should not be required to labor through the deep snow, exposed to the bitter cold, to attend Church in Windsor, but should be permitted to worship in one or another of the homes of the settlement in the winter months.

It seems odd that it was necessary to ask permission to worship where they chose, when it is remembered that the settlers of New England had left comfortable and even luxurious homes in Old England to obtain entire freedom in religious matters. As a matter of fact, there was no freedom or liberty in religious matters in New England, for a great many years, except that all had liberty and freedom to be Congregationalists, and to live in strict accord with its laws, one of which was, that no one should refrain from attending Church no matter how great the distance or the hardship. So, when the twenty-six heads of families of Messenger's Farms became convinced that the journey through the woods, with the snow anywhere from knee to

waist-high was a menace to the health of their women and children, they did not fear the displeasure of Almighty God, if they remained in their little settlement and worshipped Him in their homes during the winter, but they were in mortal terror of that powerful, well organized Congregational Church. So they humbly asked permission of the Church to worship at home, instead of exposing their women and children to the hardship of the long journey through the snow. The petition was graciously granted and two years later the Parish of Wintonbury was formed from the three towns already named.

The new society met in November, 1736, and voted to build a church and to settle a minister. The Rev. Hezekiah Bissell was ordained in February, 1738, as the first minister. He was a supporter of the half-way covenant. A disagreement in the Church between Deacon Abel Gillett (or Gillette) and John Hubbard resulted in the withdrawal of the Gillett faction and the organization of a Baptist Society.

EAST WINDSOR.

WHEN the First Congregational Church of East Windsor was 102 years old it had had but two ministers, so it may be seen that the town was as prosperous and peaceful in Church matters as it was in temporal matters.

In 1736, individual families began to select sites for their homesteads. The heads of these families were men of worth; as men, pioneers, and Christians and it is notable that their first homes were not the usual log cabins, but frame houses, small to be sure, but comfortable and neat in appearance. From this it may be guessed that they were a little better supplied with this world's goods than were the average settlers, who could build their homes only of logs.

The first Church society was organized about 1752, and on October 30, 1752, the people voted to raise £500 with which to build a church. There was a little delay in fixing upon a location that would be central. In 1754, the Rev. Thomas Potwine (Sir Thomas Potwine, the old records named him) was called as the minister of the people, but as yet no church edifice had been erected, so he was ordained in a new barn that had not yet been used. The church was not built till a year after his ordination,

and in the meantime service was held in the homes of one or another of the people. After the church had been built a small building was erected near it. Here, those who had come from a distance spent the recess between the morning and afternoon services, and ate the luncheons they had brought with them. It was during this recess that the weekly exchange of news and harmless neighborhood gossip took place. In the winter, they refilled their footstoves with coals for the afternoon service, from the stove in this little building, for in those days a heated church was considered far too luxurious and profane. As was the custom all over the Colony, everybody attended church, generally on horseback, so it was not at all unusual for one hundred saddled horses to be seen on Sundays, all of them carrying from one to three persons, the father, mother and infant, or small child.

When the church became somewhat dilapidated, through neglect caused by a serious division in the Church, some of the people advocated repairing the old building, which they regarded with affection, it being the first place of worship in the community, while others, probably the younger element, wished to build a new church. In the evening of October 5, 1801, the church was seen to be on fire and before any thing could be done to save it, the dry material of which it was built turned to ashes and charred embers. It was suspected that the fire was due to the desire of that portion of the congregation which wished to build a new church. Several persons were openly accused of being responsible for the burning of the old church. The families and close friends of the accused ones took sides and many persons withdrew from the society. The burning of the old church, in which he had served for fifty years, was a source of great grief to the venerable minister and, in connection with his failing health, hastened his death, which occurred a year after the fire.

Up to the year of its incorporation, in 1768, East Windsor was a part of Windsor and was known as Windsor Farme.

More or less confusion in regard to the Towns of East Windsor and South Windsor and the village of East Windsor, is unavoidable. The Towns of East and South Windsor were known as East Windsor up to 1845, when South Windsor was incorpo-

rated so, while South Windsor did not exist during the period covered by the text, it is referred to in the text in order that confusion in regard to the location of houses and the places where certain historical events took place, may be avoided. For instance; the house in which John Fitch was born was situated on the boundary between East Windsor and Hartford but the same house is now situated on the boundary between *South Windsor* and *East Hartford*. Bissell's Ferry connects the Town of Windsor with the Town of South Windsor at the village of East Windsor.

SOUTH WINDSOR.

THE Town of South Windsor, formerly East Windsor, will be notable in New England, for all time, as the birth-place of Jonathan Edwards, the great Congregational minister of the eighteenth century who discovered that "hell is paved with infants' skulls". It *should* be notable to the entire civilized world, for all time, as the birth-place of John Fitch, the inventor and builder of the first steamboat of the world.

The great-grandfather of John Fitch was an early settler in Windsor, where he purchased one-twentieth of the township. To his sons, Joseph, Nathaniel and Samuel, he left a considerable estate which they squandered. Joseph was the only son who married. His inheritance to his two children, Joseph and John, was poverty. Joseph, the father of John the inventor, was taken by a family of means and good position in Hartford society, and brought up by them, and given a good education. He married Sarah Shaler, of Bolton, and of their six children the fifth was John, the inventor.

If it is true, as Mrs. Carey has said, that some of the most successful lives of the world are those of men who have died poor and whom the world regards as failures; successful, because regardless of discouragements, adversity, opposition, misunderstanding, abuse and ridicule, they kept their faith in God, themselves and mankind, and struggled on hopefully and energetically to the end, instead of weakly giving up and sinking under overwhelming discouragements. If such men are successes, then John Fitch was the greatest success of the eighteenth

century. In addition to possessing the qualities enumerated, he was patient and forbearing, although possessed of a proud spirit and hot temper; he was courageous and patriotic, but he seems to have been born to be misunderstood, insulted and abused. His fine instincts were treated with ridicule and coarse contempt; his first act of splendid heroism — performed when but a little boy — won for him a beating and villification at the hands of his elder brother. His repeated efforts to serve his country in the Revolution, in any capacity, were repulsed, and he was subjected to humiliating insult by his fellow patriots, who, as the world gauges men, were successful, because they had no obstacles such as he had, to overcome. And even after his death, his misfortunes continued, for Robert Fulton, the thief of other men's ideas — at least of John Fitch's — was and is credited by the world as being the father of steam navigation. Notwithstanding the fact that Fitch invented, built and successfully navigated a steamboat for carrying passengers, many years before Robert Fulton knew of the possibility of the application of steam as a motive power for marine purposes, and twenty years before he "plowed the Hudson", with his misappropriated "invention", Fulton is generally credited with being the inventor of the steamboat.

John Fitch, the fifth child in a family of three sons and three daughters, was born in January, 1743, in the home which was situated on the boundary line between East Windsor, now South Windsor, and East Hartford. As the greater part of the house was in Windsor, Fitch claimed that town as his birthplace. He was sent to school at the age of four years and immediately showed a liking for study and books. A few months later his mother died and this greatest of his misfortunes was rapidly followed by others. His father married Miss Abigail Church of Hartford. When he was in Hartford, "courting", the home was left in charge of the children. On one of these frequent visits to Hartford, John and his younger sister Chloe were in the house and his older brother and sister, Augustus and Sarah, were at the barn milking. Chloe, wishing to show John a present she had received, lighted a candle and accidentally set on fire two bundles of flax, which burnt with a fierce blaze. Young as John was, he saw the danger and courageously tried to move the

burning flax to the fireplace. This he succeeded in doing, by resting the bundles on his knees. His hands were burnt and his hair blazing. He extinguished the blaze in his hair and then carried the other bundle, which was burning even more fiercely, to the fireplace and stamped the fire out.

In the mean time, Chloe had run to the barn to call her brother Augustus. Notwithstanding that the little fellow's (he was not yet seven) feet, hands and head were burnt and that he was suffering greatly, Augustus, without a word or question, gave the little hero a beating. He complained of his brother's treatment to his father, upon his return from the business of courting, but his father treated it with indifference and coldness. In later life, when writing to his friend; perhaps his only faithful friend; the Rev. Nathaniel Irwin, of Bucks County, Pennsylvania, he referred to that act of barbarous cruelty and said: "This sir, being what I may call the first act of my life, seemed to forebode the future rewards I was to receive for my labors through life, which have generally corresponded exactly with that".

When John was about seven, his father married his spinster and brought her home. John attended school till he was ten, but was obliged to help his father with the work, and at especially busy times was taken out of school that he might help. His earnest desire for an education increased. His father was stingy, stern, and entirely unsympathetic. When ten years old John was taken from school to work on the farm, notwithstanding that he was so young and small, even for his age, that he had not the strength to do much. His father was one of those hell-fire-and-damnation Presbyterians who thought it a sin to pick up an apple from the ground and eat it on Sunday, but saw no sin in depriving an ambitious boy of an education, nor did he think it wrong to make him do work that was far beyond his strength. He was permitted, however, to study at home, before and after working hours.

When he was eleven years old he earnestly wished to own Salmon's Geography. As his father refused to buy it for him, John asked and obtained permission to raise potatoes on a small patch of ground so that he could buy the book with the proceeds of the sale of the potatoes. He worked on holidays, at noon and

at night, on his patch and finally sold his crop for ten shillings. The money was given to a neighboring merchant who was going to New York, and the precious book was finally his, but his delight was somewhat lessened by the fact that the book cost twelve shillings and that his father required him to return a quantity of seed-potatoes equal to what he had let him have. Good fortune enabled him to soon pay these debts and then he mastered his geography.

That same year, his eleventh, John had a flattering experience with Governor Roger Wolcott, who was a neighbor of the Fitch family. John's father had taught him as much about surveying as he himself knew (as it cost nothing), and as he was proficient beyond his years at arithmetic, Governor Wolcott borrowed him to help make some surveys. The Governor found the boy even brighter than he thought him. He treated John with kindness and even respect, but when the work was finished, he not only failed to give him anything for his services, but also forgot to thank him.

When he was thirteen, his father opened his heart and permitted him to again attend school, for six weeks. In that time he acquired as much knowledge of mathematics as the teacher was competent to impart. His father was gratified and again opened his heart by buying him a few simple surveying instruments, and at the end of two weeks he had also acquired all the knowledge on this subject that the teacher possessed. This ended his "schooling". His father felt that he had performed his full duty by his son, from the standpoint of a hell-fire-and-damnation Presbyterian of those days. When he was fifteen, his father sold his services to Roswell Mills, who kept a general country store in Simsbury, for eleven shillings a month. When he was seventeen, he became heartily sick of the life on the farm and so decided to go to sea. He told his father of his determination and received a Presbyterian blessing and twenty shillings from him.

The voyage to Newport and Providence lasted five weeks and ended his life as a sailor. His next venture was to apprentice himself to Benjamin Cheney a self-alleged clockmaker who knew little of the trade. Cheney cheated John shamefully. The little he knew about clocks was never imparted to John. He was never given enough to eat and was obliged to work on the farm instead

of at his trade. When John insisted upon being taught to make and repair clocks, Cheney gave him some tinkering brass-work to do, which bore about as close a relation to the trade of clock-making as John's father's religion did to Christianity. Finally John refused to do any more farm work, so Cheney gave him his freedom, as he found he could get no more work out of him, and advised his going to his brother, Timothy Cheney, who was a "really and truly" clockmaker. He did so, but he was not permitted to learn anything of the trade but was kept at brass-work. Cheney even kept his tools locked up so John could not see and become familiar with them.

At the age of twenty-one, he started in business for himself as a brass-worker, with debts to the sum of £20, a much greater sum then than it is now. But by industry and economy he paid his debts and had £50 over in two years, and had acquired some knowledge of clockmaking through his own unassisted efforts. John was interested in many things and always succeeded in accomplishing whatever he put his mind and hands to, except the making of money. On December 29, 1767, he married Lucy Roberts, of Simsbury, whose father was a man of some prominence in that place and possessed of considerable property. Lucy was "something of an old maid" and very much the nagger, scold, and all-round termigant. John was even-tempered and forbearing. He warned his wife, that unless she changed he would have to leave her, but she, thinking he was talking for effect, did not mend her ways. In all other respects she was a good woman. Their first child, a son, named Shaler, was born on November 3, 1768. On January 18, 1769, unable to longer stand his wife's scolding and nagging, he left her, taking only some clothing and less than eight dollars, all his other property being left for his wife and child. Some months after he left home his daughter was born.

Then began a long series of wanderings during which Mr. Fitch applied his unusual mechanical genius and skill, and his brilliant intellect, to many occupations for providing the means for living. His letters to his friend, the Rev. Mr. Irwin, show that the necessity for separating from his wife and child — he knew nothing of the approaching birth of his daughter — was a source of sorrow and regret. More than once he was on the

point of returning, but something always prevented it. On one occasion, when his wanderings had taken him to the village of Woodbridge, now a part of Rahway, New Jersey, he had determined to return to his home. He stopped at the house of Benjamin Alford to purchase something to eat. The front door was open and inside was an old man who was being given a tongue-lashing by an old woman, presumably his wife. The sound of scolding was too familiar, so he continued his wanderings.

In May, 1769, he arrived in Trenton and found employment with Matthew Clunn making brass buttons and later, with James Wilson, a young and wealthy silversmith, where John lived upon threepence a day. In September of the same year, he started out peddling brass sleeve-buttons and cleaning clocks. After two weeks he had sold out his stock and became convinced that there was money in the occupation. He returned to Trenton and made more sleeve-buttons and thus began his only profitable business. Wilson getting into financial difficulties, Fitch bought him out. He was enabled to borrow the money for this purpose because his honesty and strict attention to business were proven. Finally, he employed Wilson and other workmen and built up a business larger than any of the kind in Philadelphia. When the Revolutionary War broke out, he had accumulated the very considerable fortune of £800.

Mr. Fitch being a Connecticut Yankee was, of course, a patriot. Early in the trouble with Great Britain he petitioned for the command of a company, in the Jersey line, and was assured that he would receive it. Nothing shows more strikingly Mr. Fitch's gentle courtesy and high sense of justice than his conduct after receiving his commission as first lieutenant. William Tucker, an old resident of Trenton, was second lieutenant. Fitch thought it not right that he, a comparative stranger, should outrank a lifelong resident, so he proposed an exchange of titles and was actually reduced to a second lieutenancy. Although John Fitch's life was largely made up of just such acts of generosity and justice, he was always misunderstood, insulted and imposed upon. His courage and patriotism were shown, after he was requested to become an armorer, or gunsmith, by refusing to take advantage of the exemption from military

service, which exemption was offered to all gunsmiths, and continuing with his company. Later, his fearless stand in the interests of some poor soldiers was the cause of further trouble for him. A former acquaintance, Alexander Chambers, who was commissary, refused to provide some poor soldiers with blankets which they greatly needed. Fitch stuck to his demand and finally, through higher authority, succeeded in obtaining them. Chambers became his enemy and his sneaking, venomous animosity eventually drove Fitch out of the Continental army and deprived his country of one of its best soldiers. The strangest part of it all is, that although his superior officers knew of the underhand work, they did nothing about it. It almost seems as if he, in some mysterious and unconscious way, acted as a South Pole or repelling force to other men's better natures. It is evident that he was not sufficiently vain and self-conceited for his good. Had he possessed even a small portion of the pride, vainglory and egotism of his famous fellow-townsmen, Timothy and Jonathan Edwards, the world would have treated him better. In twentieth century American, it is called "Front".

Lieutenant Tucker was promoted to a captaincy and Lieutenant Fitch was entitled to become first lieutenant, but through Chambers he was humiliated and deprived of his rightful promotion. Even General Dickinson, who had knowledge of Chambers' animosity and the power to see that justice was done, utterly failed in his duty in the matter. All this time Mr. Fitch was in charge of the armory and he and his men were providing the soldiers with arms. For the good of the cause and his country which he so dearly loved, Fitch worked from dawn till dark, including Sundays, so that the supply of arms could be kept up with the demand. Here again did his ill luck pursue him, for he was expelled by the Methodists from their society for "breaking the Sabbath day". So far as is known, no biblical student has discovered just what locality in space such hypocrites will occupy after death. The final act of injustice, which drove him from the army, occurred in the autumn of 1776. A call for three companies from his battalion had been made, and Colonel Smith appointed Lieutenant Fitch to the command of one of them. Through Chambers and two men named Green and Smith, Fitch was again humiliated and degraded, and Ralph Jones, a subor-

dinate officer, was given the captaincy. In this case Colonel Smith failed as completely in his duty as did General Dickinson. Had the case been reversed, Fitch would have refused to accept the appointment that rightfully belonged to another.

When the British occupied Trenton, Fitch went to Bucks County, Pennsylvania, where he devoted as much time as possible to study, he having purchased a share in the library in Warminster. From Trenton he had taken as many of his tools, and most valued possessions, as could be loaded on a small wagon. After the battles of Trenton and Princeton, he returned to his home to collect his property. He found much of it gone or destroyed, but what was left he took back to Warminster, Bucks County, and resumed his trade of silversmith, in a part of a wheelwright's shop owned by "Cobe" (James) Scout. Again the approach of the British made flight necessary, after burying a considerable quantity of gold and silver at night on the Garrison place. He then supplied the army with various luxuries, especially with beer, from which he cleared from $6 to $18 in gold a week, which was, all things considered, about equal to from $25 to $75 now. In June, 1778, this business ceased and he returned to Bucks County only to find that a negro had seen him bury the gold and silver and had stolen it, and given nearly all of it to a young white man of good family, whose father eventually paid Fitch nearly the full value of the metal. He then resumed his trade with $40,000 in Continental money in hand, which he had made as sutler, but it was worth only $1,000 in gold or silver, and finally depreciated in value to but $100 in hard money. That he might save this money, he decided to invest it in land-warrants in Virginia. In the spring of 1780, he went to Philadelphia and obtained a letter of introduction from Dr. John Ewing, Provost of the University of Pennsylvania, to Dr. James Madison, President of William and Mary College, in Richmond, who later became the Bishop of Virginia. With this, and other letters from prominent persons, he started on foot for Richmond, where his letters procured for him the appointment of deputy-surveyor. With William Tucker, whom he employed as an assistant, he started and arrived at Wheeling Island, in the Ohio River, in the spring of 1780, where they found eleven boats ready to go down the river. On one of them he and Tucker took

passage and after a trip full of danger and excitement, including a desperate fight with Indians, they arrived at Kentucky where the survey was to be made. On one of the boats was a Baptist minister by the name of Barned, between whom and Fitch a strong friendship was formed. Mr. Barned was poor so Fitch, ever on the watch to do good, offered him an interest in his land investments. Mr. Barned was appreciative and accepted with gratitude. The Rev. Mr. Barned, being an experienced woodsman, selected desirable tracts and Fitch and Tucker surveyed them. In Mr. Barned, Fitch found a man who appreciated his good heart and was very grateful for his generous treatment. They were exploring and surveying for a year and in the spring of 1781, Fitch returned to Virginia to have his surveys recorded, leaving Mr. Barned in Kentucky with the expectation of rejoining him the following spring, but he never saw him again. He heard of him, however, in 1790, and that he had prospered and was worth £50,000.

In the summer of 1781, Fitch returned to Bucks County and disposed of his possessions for £150 in full-value money — gold and silver — with the intention of going down the Ohio and Mississippi Rivers to New Orleans. In the mean time, Mr. Barned was still in Kentucky looking after their mutual interests. In March, 1782, Fitch arrived at Fort Pitt, where he invested his money and, with four other men, chartered a boat for the journey. The journey was never finished. Through the mismanagement and cowardice of the captain and crew, they were captured on March 22, by Indians and every dollar invested was lost, with the greater part of their clothing. Although they were not cruelly treated by their captors, they had an exciting and varied experience and suffered from exposure and hardship. Fitch and two of his companions were eventually taken from their Indian captors, by a trader named Saunders, and turned over to the commander of the fort at Detroit, where they were still prisoners, but of the British instead of Indians. Finally, on Christmas, 1782, they arrived in New York, after nine months of captivity by Indians and British, during which they had adventures, excitement, and hardships enough to fill several volumes in the telling.

The following letter written to his little son in 1781, who was then in his thirteenth year, shows that John Fitch yearned for his family and that his separation was still a source of sadness and regret:

My darling boy — Believe me, when I took you in my arms and kissed you for the last time, and took my farewell, you may be assured that I felt every emotion that it is possible for a tender father to feel. How my heart dissolved into tears, and how my sinews wanted strength, I can better feel than express. Be assured, your father loves you, and that there is nothing would make him more happy than to take you under his parental care.

This was written just before his capture by Indians. A few days after his return from captivity in Western Ohio in 1784, he wrote as follows.

Heaven forbid that I should endeavor to raise an irreverent thought in your heart against your mother. But our separation, you may be assured, was no trifling matter to me. There was nothing that I more ardently wished for, at the time, than that Heaven would call me to the world of spirits. You, my child, staggered every resolution and weighed more to me than a mountain of diamonds. Finally, I resolved, and re-resolved, and then resolved again, and gave you a sacrifice to the world more unwillingly than the patriarch of old.

Soon after peace had been declared with Great Britain, he organized a land company. It was composed of his friend, the Rev. Nathaniel Irwin, Dr. John Ewing, W. C. Houston, Jonathan Dickinson, Sergeant Potts and Stacy Potts, of Trenton; and Colonel Joshua Anderson, of Bucks County, each of whom put in £20 for the expense of exploration and survey, in western Ohio. The company being satisfied with the results, another surveying trip was made the following spring, in 1785. Through an act of Congress this enterprise was a total failure. On a Sunday in April, 1785, as Mr. Fitch and James Ogilbee were returning from hearing the Rev. Mr. Irwin preach, the idea first occurred to Fitch which culminated in the world's first steamboat. Mr. Fitch was somewhat crippled by rheumatism, due to his exposure while a captive of Indians. A Mr. and Mrs. Sinton passed them rapidly, in a "chair" to which a fine horse was attached. The difference between his slow progress and their speed,

suggested the idea that some force could be found that might be applied to vehicles and thus make traveling easy and rapid, without the necessity for keeping a horse. At this time he was entirely ignorant that a steam engine had ever been thought of or invented. His Yankee mind had already noted the expansive qualities of steam, so, when he arrived at his home, he began to make drawings of a steam propelled carriage. At the end of a week he realized that the rough, unimproved roads of that period made such a vehicle impossible. Had American roads been fairly good, he might have been the father of the automobile. As it happened, the smoothness of water turned his thoughts to that as a highway and the application of steam power to a boat.

He spent two or three weeks making drawings which he showed to his friend, the Rev. Mr. Irwin, who became greatly interested. Mr. Irwin took down from its shelf, Benjamin Martin's Philosophia Brittanica, published in 1747, and showed Fitch the description of a steam engine. It was then that Fitch confessed: "Although it was not to my credit, I did not know that there was a steam engine on earth, when I proposed to gain a force by steam".

He immediately began to construct a model with side paddle-wheels, similar to those now used. The machinery was made of brass and the completed model was tried on a small stream and proved an entire success. By 1788, he had obtained protection by patent from four states and in 1791, from the United States, for the application of steam as a motive power for marine purposes.

Fitch met with the same ridicule and heart-breaking opposition by the skeptical, as did George W. Featherstonhaugh thirty years later, in regard to steam railroads, in Schenectady, Albany and New York. Mr. Fitch did not give up the ship. He bore ridicule as best he could and met the opposition of the ignorant and doubtful with explanation and intelligent reasoning. He finally induced twenty persons to put $50 each into the enterprise, thus forming a company. His first boat was built in Philadelphia, in 1787. The boat was launched and tried over a course of a measured mile and its speed was found to be eight miles an hour. Sometime later, an all-day run was made and eighty miles were covered.

The success of the steamboat and the possibilities it opened, so greatly delighted the Governor and Council of Pennsylvania, that they presented Mr. Fitch with a handsome silk flag for his boat. At about this time Mr. Henry Vail, of Troy, the American Consul at L'Orient, who was also one of the company, requested Mr. Fitch to visit France for the purpose of introducing his steamboat invention to that country. The company of persons who had subscribed the money for making experiments and building the boat sent Mr. Fitch to France. France was enjoying one of its periodical revolutions, so nothing was done about steamboats and Mr. Fitch returned to America, greatly disappointed. It seems, that sometime afterward, when Robert Fulton was in France, Consul Vail showed to Fulton, Mr. Fitch's papers and the drawings of his invention. This was an odd thing to do and it shows that Robert Fulton's steamboat was really John Fitch's invention.

Fitch, like the majority of men who are a century ahead of their fellows, struggled against dense ignorance, but he left nothing undone, in his efforts to gain the confidence of someone, so that he might obtain the money required for the perfecting of his boat. Fitch had faith in his invention; he knew that a little money would enable him to make the changes and experiments necessary for success; he knew that if *he* could not accomplish it, that before long someone else would, so it must have been heart-breaking work for him. He tried to induce Rittenhouse, one of the company, to purchase his land in Kentucky so that the money for perfecting the steamboat could be had, but without the hoped for result.

Fitch predicted that in time, the mode of crossing the Atlantic would be in steamboats; and on another occasion, when conversing with one of the mechanics who had worked on his boat, a number of other persons being present, he said:

"Well, gentlemen, although I shall not live to see the time, *you will*, when steamboats will be preferred to all other means of conveyance, especially for passengers and they will be particularly useful on the Mississippi."

After Mr. Fitch left, one of those present remarked:

"Poor fellow. It is a pity that he is crazy."

An absolute knowledge that his ideas were practical and the disappointment and humiliation that he could not obtain the

money to prove it, so preyed upon his mind that he sought relief from his thoughts in inebriation. Mr. Fitch, the man who invented the steamboat many years before Robert Fulton saw his — Fitch's plans — and twenty years before Fulton brought out his boat, drowned himself in the Alleghany river.

John Fitch died a suicide in July, 1798, in Bardstown, Kentucky, after fifty years of struggling against the worst and most cruel and tireless enemies a man can have, his fellow men. From the time he saved the home from fire, in his sixth year, when his elder brother, finding him with head, hands and feet blistered by the flames, gave him a beating and his father refused to redress the act of barbarity, to the day of his death, he was subjected to just such injustice, misunderstanding, insult and cruelty. It is not possible to doubt that he was in some way lacking in qualities which, had he possessed them, would have made such treatment impossible. Had he possessed more self-esteem, vanity and domineering pride, he might have avoided all the unhappy things that filled his life.

His personal appearance has been described by an early writer as follows:

> He stood six foot two in his stocking-feet, was what was called thin and spare, face slim, complexion tawny, hair very black, and a dark eye, peculiarly piercing. His countenance was pleasing, and somewhat smiling. In point of morals and conduct, he was perfectly upright, sincere, and honorable in his dealings, and was never known to tell a wilful falsehood, or, indeed, to use any guile.

For thirty years there was no settlement on the east side of the river, the reason no doubt being, that the passage of the Connecticut was laborious in summer and difficult, or impossible, in winter; that the meadows on that side of the river being lower, were subject to floods and, too, there were the Podunk Indians to be considered, who occupied the land on the east side of the river.

The Bissell family is regarded by historians as the pioneer family of the east side. In 1648, it was granted a monopoly of the ferry, still called Bissell's Ferry, between Windsor and the hamlet of East Windsor, in the Town of South Windsor. There is a tradition in regard to this grant, that is interesting, if not founded upon fact, as Stiles claims. This tradition is, that John Bissell was sent by the Colony to England, in 1636, to purchase

and bring back a supply of cattle as the previous winter had been so severe that many of their cattle had died. Mr. Bissell returned with seventeen cows and a bull and as an equivalent for his services he was granted the monopoly of the ferry across the Connecticut.

There was a house near Bissell's Ferry previous to 1662, for in a deed from John Bissell to his son Nathaniel, to property on the east side, near the ferry, mention is made of a house already standing there. Stiles says that John Bissell, Sr., probably moved from Windsor to the east side in 1662. Ten years later, there was a desire on the part of the people on the east side to organize a distinct and separate town. Three years later, in 1675, King Philip's War caused the greatest consternation on the east side, cut off as it was from the larger settlement on the west side of the river in Windsor and from help, should the fierce Podunks make the war an excuse for an attempt to exterminate the small settlement. For this reason, several families moved across to Windsor and a little later, all the inhabitants were ordered to move over with their cattle and grain and other possessions. The order also required that certain houses should be fortified and garrisoned for the safety of such persons as were obliged to remain. At the close of King Philip's War the people returned, and the settlement became fixed.

The necessity of crossing the river to attend Church in Windsor caused the people, in 1680, to petition the Legislature for the formation of a separate town, so that they could settle a minister of their own, but nothing came of it. Eleven years later they again presented a similar petition, but nothing was done till 1694, the delay being probably caused by the people of Windsor objecting to anything of the kind, as it would take just so many persons from the Windsor Church and so increase the cost of supporting the minister in Windsor, for the people of that town.

On May 10, 1694, the Rev. Timothy Edwards began preaching as a candidate and in March, 1695, he was ordained. Mr. Edwards prepared for college in the Grammar School in Hartford, then under the instruction of the Rev. Peletier Grover, of Springfield. He entered Harvard College and was graduated in 1691, receiving the two degrees of Bachelor and Master of Arts on the same day, an honor earned by his scholarship. There can

be no doubt that the people respected and admired Mr. Edwards, but it is hardly possible to suppose that they loved him, or even had affection for him. He was too thoroughly the master, the judge, the keeper of the congregation's conscience. It was not till 1735, that he plainly showed, no doubt unconsciously, his Roman Catholic tendency in matters of Church government. In that year in a sermon he laid down the law, that it belonged to the pastor to JUDGE and determine what complaints or accusations should be brought before the Church, and what should not, and that the votes of the members to convict or restore an offender would be of no force or validity WITHOUT the CONCURRENCE or APPROBATION of THE PASTOR.

The chief difference — perhaps the only difference — between the Church in England and the Church in America was in Church government. The principle of Congregationalism was the right possessed by each separate Church to govern itself, but Mr. Edwards declared that the power was in the pastor. The people were surprised and grieved, but the crisis did not come till Mr. Edwards debarred Joseph Diggins from owning his covenant and having his child baptized, "until he was willing to publicly confess himself guilty of a scandalous offence", with which Mr. Edwards had charged him. The step between the condemnation of the Roman Priest and the secret confession, and the condemnation of Mr. Edwards and the public confession, was not a long one. Joseph Diggins' offence was, that he married the girl of his choice, against the wishes of her father, William Stoughton. Had Mr. Edwards been a priest, and his Church of the Roman Communion, *his* decree of excommunication would have been quite natural; as both Edwards and his Church were Protestant, it savors of the busy-body and looks very much like an insolent interference by an outsider, in something that was a personal and private matter between the Diggins and Stoughton families.

Diggins denied the doing of wrong and demanded a trial by the Church. Again did Mr. Edwards exhibit his Roman regard for the power of the minister, by refusing the trial and saying; that he had a negative on the Church, and that until he had changed his opinion in regard to the guilt of Diggins, the Church need not trouble itself.

The sorrow of the people may be imagined. In England they had suffered persecution; they had been fined, imprisoned and their estates had been confiscated because they dared to object to just such a form of Church government as Mr. Edwards was forcing upon them. They had spent years in thought — with prayers for guidance — in building up the Congregational form of Church government. Finally, they had abandoned their homes in England, to make new homes in a wilderness, so that they could have a Church which satisfied all their desires. After sacrificing everything to build up the substantial, dignified Congregational Church, on a foundation of self-government, the Rev. Timothy Edwards filled his lungs with warm air and puffing it out again, from between his lips, blew down what they had sacrificed so much for, and had been so many years in building, as a child blows down a house of cards. That is, he intended to do so, and he thought that he had done so, but the Church survived both himself and his son.

The foundation of self-sacrifice, upon which they had built their Congregational system of Church government, was so solid and substantial, that even a much more violent tornado than passed from between the lips of the Rev. Timothy Edwards, in South Windsor, or between those of his illustrious son, the Rev. Jonathan Edwards, in Northampton, would not have caused a window to rattle.

After Mr. Edwards had demolished Congregationalism and declared his infallibility — by telling the people that so long as he considered Diggins guilty, he was guilty, notwithstanding what the church thought on the subject — the case remained where it was till October, 1738, when a council was called which decided to give Diggins a trial. Sometime later, Mr. Edwards called a Church meeting and entered a formal protest against Diggins and charged him with breaking the Fifth and Eighth Commandments.

The case was tried and Diggins was acquitted. Mr. Edwards and two of the members dissented from this verdict, and called a council. It met on June 12, and 18, 1739, and while it sustained the decision of the Church in the Diggins case, it commended Mr. Edwards for his tenderness, prudence, faithfulness and caution, and so great was their Christian charity for the mis-

guided, egotistical old man, that never a word was uttered of criticism or censure for the man who had wilfully and stubbornly tried to demolish the Church, that he might gratify and tickle his self-esteem. The council further said, that if he cannot without scruples admit Joseph Diggins, the brethren are advised not to press the matter, and Diggins was advised to apply to some other minister for Church privileges, and the baptism of his child. Although Diggins again applied and the deacons urged his cause, Mr. Edwards still refused.

Then, the people as a Church, wrote a plain-spoken, affectionately expressed letter, urging Mr. Edwards to admit Diggins and asserting their rights as a Congregational Church. He again refused, pleading conscientious scruples against countenancing such marriages as that of Joseph Diggins.

The Church then authorized Diggins to seek elsewhere for Church rights, but he naturally objected to being driven from his spiritual home through the caprice of a self-willed old man, just as he would object to being evicted from his temporal home, by the same man for no better reason.

The deacons then asked Mr. Edwards to call a Church meeting, but he refused, so the deacons themselves called the meeting. At this meeting Diggins made a formal charge of mal-administration against his persecutor, and finally Mr. Edwards was induced to call a council. It met on April 22, 1740, and was asked to give advice in regard to the following questions;

Concerning the power of the pastor to appoint messengers.

Concerning his power to negative action taken by the Church.

Concerning his power to judge and determine what complaints shall come before the Church.

To determine the case of Joseph Diggins.

Possibly the council lacked moral courage, at any rate it refused to advise in all but the Diggins case. This was not at all satisfactory. Congregationalism was endangered. Mr. Edwards was trying to destroy it by denying the right of the Congregation to govern itself, and by insisting upon the power of the priesthood.

Mr. Edwards was still charged with mal-administration and for about three years the celebration of the Lord's Supper had not taken place. Diggins was finally induced to withdraw his

charge. Then a letter was sent to Mr. Edwards, dated Aug. 11, 1741, which was as follows:

It would have been a great satisfaction if you had granted our motion to you (the last time you called us together) to call a Congregational Council to advise us in our controversies respecting our church-order, which was offered to the council that met, which they refused to hear and give their opinion upon. We are still of opinion that a Congregational Council would have been the properest way to have led us into peace in that matter. But since you have declined this, and we are denied the benefit of such a council, we hope you will suffer us, without offence, to declare that we are still a Congregational Church, and that in our opinion it is not with our pastor to debar us from any privilege belonging to us as such; but we are ready to receive any evidence from the Scriptures or reason, to convince us that the Congregational Church-order is unscriptural or unsound. We are further of the opinion that merely the different understanding between us about our church-order is not a sufficient cause to hinder our Communion, and Mr. Diggins having withdrawn his complaint, we see nothing in the way but we may set down at the Lord's Table together.

This was signed by Hez. Porter and seventeen other members. After the receipt of this letter, Mr. Edwards administered the sacrament. It would seem that now Mr. Edwards had found a place in the controversy where he could return to his duty as a Christian and minister of the Church, without hurting his magnificent self-esteem, but he did nothing of the kind. On Sunday, November 1, 1741, he read a letter requesting that a messenger be sent to a council at Hartford. One of the rights he had denied the Church and claimed for himself, was the appointment of messengers, but he condescended on this occasion, "for the sake of peace", to leave the election of messenger to the Church. He then laid himself open to a suspicion of hypocrisy by purposely refraining from being present at the meeting (which he was invited to attend) so that he could refuse a certificate to the messenger on the ground, that as he was not present at the meeting, he did not know who was elected.

It is doubtful if there ever was before or has been since his day, a man of his profound mental attainments, in the Christian Protestant ministry, who was so completely self-centered and self-satisfied as the Rev. Timothy Edwards, unless it was his illustrious son, the Rev. Jonathan Edwards. This is strikingly shown by a manuscript record of the Rev. Timothy Edwards'

of what he was pleased to consider especial acts of Providence for *his* personal safety. Some of them in twentieth century English, are as follows:

When I was a little child I fell into a tub of water. The Providence of God caused somebody to see me and pull me out.

On another occasion, in the school-boy period, he choked with a peach stone, which stuck in his throat when, "God by His power brought it out from me and saved my life."

On another occasion he climbed a cherry tree "to show some mates how venturesome and bold I was and yet God brought me safely down again". Was not this truly a marvel? It was probably the first occasion known, from the time of Adam to that of Mr. Edwards, on which a boy had climbed a cherry tree and had come safely down again with or without the help of Providence.

On another occasion he would have gone under the ice and been drowned, while skating, had someone not warned him of the danger.

It must be remembered that this is not the record of a little boy, but of a mature man (who was given two degrees at once by his College on account of his mental attainments) who was regarded as one of North America's greatest and most scholarly divines. It probably never occurred to Mr. Edwards that there were hundreds of thousands of other boys in whose safety Divine Providence was equally interested.

Finally, after keeping the East Windsor Church in disorder for many years, the Angel of Death came to the rescue of the people and at the same time, probably saved the Congregational Church from disruption and the formation of a separate sect, which Mr. Edwards, in his self-love would no doubt have christened, Edwardsites. Timothy Edwards was a man of profound learning and powerful intellect, who had wilfully smirched the religion, the Founder of which he professed to serve, that he might set himself above his equals, gratify his vanity and nourish his stubbornness. For this reason his sin was seemingly the greater. Whether Death gathered him into Abraham's bosom, or caused him to walk over that unique pavement described by his illustrious son, Jonathan Edwards, is not for man to judge, even if Timothy Edwards did establish the precedent by judging others.

WINDSOR LOCKS.

THE Connecticut River Company, which built the Enfield Falls Canal, gave Windsor Locks its name, from the fact that the series of locks at the southern terminus of the canal were at that place. Windsor Locks was not incorporated till 1854. Previous to the building of the Enfield Canal the territory was called Pinemeadow.

The meadow from which it derived its name, is two miles south of the present village and at one time, far back in the ages, when the Indians possessed the art of tempering copper, this fertile meadow was occupied by them as has been shown by the graves, and stone and copper implements found in them. But when the English first settled on the Connecticut River, no Indians lived there.

Henry Denslow, son of Nichilas Denslow, built the first house in Pinemeadow in 1662 or '63, on land he had purchased from Thomas Ford, of Windsor. The Denslow family lived there, with William Hayden their nearest neighbor, two miles away. In 1676, just after the beginning of King Philip's War, the family moved to Windsor for safety. A short time afterward Henry Denslow returned to his home alone, contrary to the urgent entreaties of his family and friends, and was killed by Indians. A large boulder marking the site of his home, was inscribed with an account of his death, on the two hundredth anniversary. Mrs. Denslow, her son aged seventeen and her seven daughters, returned to their home after Philip's War was ended and lived there alone for twelve years, with no neighbors nearer than two miles, and the son continued to live there till his death. His sons, Samuel and Joseph Denslow, built houses on the farm. The site of Henry Denslow's house — the first built in Windsor Locks — and a portion of the farm has been owned by his descendants for nearly 250 years.

Nathaniel Gaylord went from Windsor to Pinemeadow in 1678, and settled there. His descendants, like those of the first settler, Denslow, owned the property for about 225 years.

They were the only families in Pinemeadow — the Denslow and Gaylord — for thirty years. In 1708, Amos Dibble, the grandson of Thomas Dibble, moved from Windsor to Pinemeadow and built his house near the ravine now called Dibble

Hollow. In 1752, the Dibbles moved to Torrington, at that time being settled. Other Windsor families which followed, were those of Ezekiel Thrall, who built on the corner of Center and Elm streets; Palatiah Birge, in the same year, who built to the north and west of the Thralls, about a mile and a half, and a considerable portion of his property is still owned by members of the family; Seth Dexter and Jabez Haskell, who came from Rochester, Massachusetts, in 1769; and some time in the five years following, Ensign Samuel Wing and Samuel Coye built houses on West street, but they have no descendants in Windsor Locks now.

In the summer that the Declaration of Independence was signed there were nine families in Windsor Locks. They were Dexter, Haskell, Coye, Wing, Birge, two Gaylords and two Denslows. Their patriotism was such, that with the exception of the Coye family, the heads of the other eight were serving in the Revolution in 1776, and Captain Martin Denslow had the enviable distinction of being an original member of the Order of Cincinnati.

The first school-house was built by Haskell and Dexter in 1776, on land belonging to Mr. Dexter, and in 1783, a charter for a ferry across the Connecticut River was granted. The first sawmill, was one built by the Denslows on Kettle Brook, about 1742. They sold it to Isaac and Daniel Hayden. In 1769, it became the property of Haskell and Dexter and in 1784, they built a gristmill below the sawmill. They, and the descendants of the two families, owned and operated the mill for seventy-five years when it became the property of the Dexters and is still in that family. In 1781, Ensign Eliakim Gaylord and Elijah Higley built a gristmill on Pinemeadow Brook.

WAREHOUSE POINT.

WAREHOUSE POINT, directly across the Connecticut from Windsor Locks, was so called because William Pynchon, the great merchant and financier of his time, north of Hartford, built a warehouse there for storing his merchandise. Fur-pelts and the product of the soil were sent from Springfield around to Boston, in 1636, by water. Mr. Pynchon built his warehouse as near the foot of the falls as his

vessels could go and then carted the merchandise from Springfield, a distance of fourteen miles.

Sailing vessels seldom went up the Connecticut above Hartford. In 1820, there were sixty flat-boats of from ten to eighteen tons burthen which carried freight from Hartford to the up-river towns. As a twelve-ton scow was as large as it was possible to pole up the falls, all boats with more than twelve tons of freight discharged their excess at Warehouse Point. This freight was then carted up to Thompsonville in ox-carts and there reloaded upon the flat-boats. These flat-boats were poled up from Hartford, unless there was a wind from the south strong enough for them to slowly sail up. In going up the falls twelve men were required to pole the heavy boats. The canal that was built in 1829, from Windsor Locks to a point in Suffield, nearly opposite Thompsonville, obviated the difficulty of the falls.

SUFFIELD.

IT would probably be difficult to enumerate the persons who, as children or grown-ups, have wondered how that queer little square piece of Massachusetts happened to extend down into Connecticut, without any apparent reason, purpose or advantage. This little projection, about two miles square, has been a part of Massachusetts since 1804.

In the early days, the bounds between Springfield and Windsor were not accurately known, with the exception of the point at the north-west bounds of the projection. This point had been fixed. The western bounds of Springfield, which in those days included a portion of Suffield, were erroneously believed to extend to this fixed point. The knowledge of the error was obtained through a warning from Connecticut to a Mr. Moore, who occupied the square of land, to be present for a militia training. He refused to obey the summons on the ground that he was not a citizen of Connecticut. The matter was taken to the Legislature and upon examination it was found that this piece of land two miles square must be left to the jurisdiction of Massachusetts.

When John Pynchon settled Springfield he believed that he was included in the Connecticut plantations. In 1642, Massachusetts employed Woodward and Saffery to survey the boundary between the two Colonies. They fixed the eastern end of the boundary and then sailed around through the Sound and up the Connecticut, when they pretended to take up the line and continue it. Their line included a part of Windsor and was many miles south of the boundary claimed by Connecticut. That Colony was naturally dissatisfied. A proposal was made to Massachusetts for a mutual adjustment of the boundary, but nothing came from it. In 1694, Connecticut had the line surveyed and found that the survey made by Woodward and Saffery was very much too far south. Under these conditions, the people of Suffield and Enfield, who had settled under Massachusetts jurisdiction, continued to encroach upon Windsor and Simsbury. This

led to heated disputes and animosities, so another attempt was made to settle the disputed boundary, in 1700, but without result. In 1702, the line was run by commissioners of both Colonies and was placed by them far to the north of the old boundary, but Massachusetts refused to accept their report. In 1708, Connecticut's "dander" was up. Commissioners were appointed to run the boundary. They were given full power, and unless Massachusetts agreed to the boundary, as run by the commissioners, Connecticut decided to appeal to the Crown. Massachusetts did not agree at once, but in 1713, a joint Commission came to an agreement on July 13. This line was so far north that Enfield, Suffield and Woodstock were found to be in the Colony of Connecticut. As compensation for encroachments, Massachusetts granted a tract of land, called The Equivalent Lands, in the western part of the Colony, to Connecticut. This was sold by Connecticut in 1716, for $2,274, the money being given to Yale College. But even then, the boundary was not fixed, for there was the later dispute occasioned by Mr. Moore, in 1800, and the final fixing did not take place till 1804.

Suffield was purchased by John Pynchon from the Indians for $200. In 1670, Massachusetts granted the territory to Pynchon with the right to lay it out and settle it as a township, so its settlement and incorporation took place in 1670, and the township continued under the jurisdiction of Massachusetts till 1752, when it was annexed to Connecticut. It is a town of extensive and beautiful views and fertile soil.

One of the most prominent citizens of Suffield was Gideon Granger. Mr. Granger was born in Suffield on July 19, 1767. He prepared for College and entered Yale, graduating at the age of twenty in 1787. He studied law, after graduation from Yale, and was admitted to practice in 1788. As a lawyer, Mr. Granger was notable. When but twenty-six years old, in 1793, he was elected to the Legislature of Connecticut, where for a number of years he made himself a power by his energy, his mental attainments and his unceasing desire and willingness to serve the people of the State to the best of his ability and, as his ability was great, the service was great. Mr. Granger was a strong believer in the public school system and it was chiefly due to his exertions

that the school fund, for which Connecticut early became famous, came into existence.

In 1801, Mr. Granger was appointed to the office of Postmaster General of the United States. He continued to fill that important office till 1814. In that year he moved from Connecticut to Canandaigua, New York. The people of his adopted home soon recognized the fact, that the famous Yankee was of the class and manner of man they desired for their law manufactory in Albany, so he was elected to the State Senate in April, 1819. He continued in that body till 1821, when failing health made his resignation a necessity. His death occurred in his home in Canandaigua, on December 31, 1822. Mr. Granger was as prominent as a writer as he was a speaker and, like his public speaking, his writings were generally on political subjects. He wrote strongly in defence of the administrations of President Jefferson and Governor Clinton, over the pen names of "Algernon Sidney" and "Epaminondas". His writings in support of the school fund were signed "Senectus".

Two other men whose lives reflected honor upon Suffield, but who were not natives of the town, were General Phinias Lyman and Oliver Phelps. General Lyman was born in Durham, in 1716, but he was a resident of Suffield for many years after his graduation from Yale College. After his College days he studied law and opened his first office in Suffield. General Lyman was one of those who took an active part in the boundary-dispute between Connecticut and Massachusetts. For a number of years he was a magistrate. In 1755, in the French and Indian War, he was a major-general of the Provincial troops in the British Army. After the close of that war General Lyman went to England as the authorized agent of the officers of the Provincial troops, to carry through a claim upon the home government for them. He was opposed and delayed, as was the custom when any of the Colonials were asking, or demanding rights, or remuneration from Great Britain and was at one time obliged to return to America for an extension of his powers. Finally, he succeeded in obtaining from the Government a grant of an extensive tract of land on the Mississippi, not far from where Natchez now is. He sailed for this property, that had been granted to the Colonial officers, and sent one of his sons to bring the family there, but

before they arrived, General Lyman died, in 1774. Mrs. Lyman died on ship and the Spaniards reclaiming the territory, the other members of the Lyman family left that place.

Oliver Phelps was born in Windsor but he grew to manhood and received his commercial education in Suffield. He became one of the greatest property owners and financiers of his day. He moved to Granville, Massachusetts, and there became one of the principal traders of the time. In the Revolutionary period, he was employed by Massachusetts in the Commissary Department of that State. In this department his transactions were immense and his own paper was accepted as a circulating medium. In 1789, he and the Hon. Wm. Gorham purchased from Massachusetts a tract of land in the western part of New York, known then as the Genesee country, comprising 2,200,000 acres. Up to that year it was the largest purchase of land, made by but two individuals, in the entire country. Another great land purchase was made in 1795, by Mr. Phelps, William Hart and other men, in Ohio, consisting of 3,300,000 acres. Mr. Phelps finally settled in Canandaigua, on his Genesee property and in 1802, he was sent to Congress from the western district of New York.

Suffield was a part of Hampshire County, Massachusetts, till 1749. As early as 1660, ten years before the purchase by Pynchon, it was known as Stony River Plantation, but in 1670, the name of Southfield was officially given to it. The Committee that was appointed to have charge of the affairs of the place, when it should be settled, petitioned for a change of name to Suffield, in June, 1674, and Suffield it has been for 231 years.

This committee was composed of Captain John Pynchon, Captain Eliazur Holyoke, Lieutenant Cooper, Quartermaster Colton, Ensign Cooley, and Rowland Thomas, of Springfield. This Committee was similar to the one appointed to manage the affairs of Fresh Water (Enfield) and the presence of any three members of it were sufficient to transact business. In January, 1671, a system of rules for the settlement were adopted and the place was laid out in lots very much as was done in Enfield. The rules in regard to settlement and sale were about the same, but the size of the lots was greater, they being forty, fifty, sixty, and eighty acres. A lot of eighty acres was set apart of the Church, and about the same number of acres as a gift to the first minister

to be settled. Forty acres were appropriated for the support of a school; 500 for the Colony, and from twenty to thirty for a common in the center of the town.

About one hundred families applied for grants upon which to settle, but the breaking out of King Philip's War, in 1675, stopped everything for the prospective settlers feared to leave the larger towns. In the spring of 1677, nearly all of the few to whom grants had been made returned. After the war, in 1678, additional grants were made and highways were opened. The Northampton road so frequently referred to in the old records was originally a trail between the Connecticut towns on the west side of the Connecticut River and those in Massachusetts. This trail passed through Westfield, Massachusetts, which was a trading post for many years before it was settled in 1658, thence to Northampton. Later, it was widened and made into a cart-road for communication between the Massachusetts river-towns and Hartford. It was kept up by the towns as an important and necessary means of communication.

On October 12, 1681, the General Court directed the Committee to call a meeting of the voters, for the purpose of organizing the town. On January 2, 1682, the Committee met for the last time and granted additional lots so that there were one hundred proprietors in Suffield, sixty-two of the number being men with families and thirty-eight unmarried men. The first birth in the new settlement was that of Ephraim Bartlett, on June 17, 1673; the second was Mindwell Old, on February 4, 1674. Although no one, English or Indian, was ever killed in any war, nor massacred by Indians within the bounds of Suffield, still, as early as 1681, there was a company of militia in Suffield. The officers were Lieutenant Anthony Austin and Ensign George Norton. Norton became captain of the company in 1692. Notwithstanding the fact, that the location of the town was such that no fighting took place in it, in any of the many Indian wars of Colonial days or in the Revolution; and that no Indian attacks were made or murders committed, in Suffield, that place furnished its full share of men, for service outside its bounds, in all of the Colonial wars and in the Revolution.

In 1810, the manufacture of cigars made of imported tobacco

was started by a dissolute inebriate of Spanish extraction; an expert cigar maker who had become a tramp. Simon Viets discovered his skill as a cigar maker and, purchasing some Spanish tobacco, started the first manufactory of the kind in the Connecticut Valley. The tramp taught the trade to some of the Suffield girls and the cigars were sold to peddlers who distributed them over New England.

Anthony Austin was probably the first schoolmaster, in 1696, and the first schoolhouse was built in 1704, on High Street Common. This first schoolmaster's great-great-grandson, Stephen F. Austin, was the founder of Texas. Stephen's father, Moses Austin, obtained from the Mexican Government a grant of a vast tract of land in Texas about 1820, where he intended to form a colony, but he died two years later without having accomplished his purpose. Stephen then went to Texas to take charge of the property. He laid out the City of Austin, which bore his name, and was the commander-in-chief of the Texan army and was the director of affairs there for some time.

Dr. Sylvester Graham, whose name will be perpetuated so long as graham bread is made and eaten, was born in West Suffield in July, 1794; the son and grandson of clergymen, himself became a preacher and temperance advocate. He became impressed with the belief that the only remedy for intemperance, and the best method for preventing disease, was in correct living — especially in proper diet — which he believed was a vegetable diet. The so called "Graham system" of diet and graham bread bear his name. A pamphlet which he wrote on bread making, in 1837, caused so much opposition among the bakers in Boston, that Dr. Graham, his system, and his bread, was given free advertising through their mobs, of a value not possible to estimate in dollars. Dr. Graham was an eloquent public speaker and a fine writer. A work which death prevented his finishing — Philosophy of Sacred History — was written to prove that his vegetarian theory was founded upon the Bible.

The first meeting-house in Suffield was built in 1680, and its minister was the Rev. John Younglove, who taught the Grammar School in Hadley for six years previous to being settled over the parish in Suffield. There was but one Church in Suffield from the

settlement down to 1740. On January 1 of that year, the second society was incorporated and the meeting-house was built on Ireland Plain.

There was a society of New Lights, or Separates, who held meetings in the homes of the members, in 1742. In 1763, they had a Church and the Rev. Israel Holly was ordained as its pastor. Several years later the majority of the members became Baptists and the minority returned to the Congregational Church, Mr. Holly becoming a minister of that denomination. The Baptist Church mentioned was organized in 1769, with the Rev. Joseph Hastings pastor.

ENFIELD.

ENFIELD is almost unique in at least one respect, for no history of Massachusetts is complete without including the history of Enfield for the first seventy years of its existence, nor would a history of Connecticut be complete that failed to include the entire history of Enfield.

When William Pynchon, "the father of Springfield," Massachusetts, settled on that portion of the Connecticut, he believed that he was within the jurisdiction of Connecticut and so Enfield, which belonged to the territory settled by Pynchon and his company of settlers, was believed to be in Connecticut. That this belief was general, is shown by the fact, that Mr. Pynchon, as a magistrate, attended a Court held in Hartford in November, 1636. There is the further evidence, that Agawam — as Springfield was first called — was assessed, in 1637, with the other towns of Connecticut to provide its quota of soldiers for the Pequot War, and to pay its portion of the expenses of that war.

In 1642, through the carelessness or ignorance, or because of both carelessness and ignorance, of two surveyors who surveyed the boundary between Massachusetts and Connecticut, the line was fixed by them so far to the south that it included all of the Town of Enfield, which was settled in 1681 by people from Salem, Massachusetts, as well as other portions of Connecticut. From 1642 till 1752, Enfield was within the jurisdiction of Massachusetts, a period of seventy-one years, but it was not without vigorous opposition on the part of the inhabitants of Enfield and the Colony of Connecticut, an account of which is given in the chapter on Suffield. The reason the inhabitants of Enfield were anxious to be a part of Connecticut instead of Massachusetts was, that the Connecticut Colony was more liberal and its system of town government most admirable.

No attempt was made by the people of Springfield to settle Enfield, the territory placed in Massachusetts by the carelessness of Woodward and Saffery, the surveyors, for more than thirty years. In the autumn of 1679, John Pynchon, Samuel Marsh-

field, Thomas Stebbins, Sr., Jonathan Burt, and Benjamin Parsons, were appointed a Committee to dispose of the land at the Falls and about Freshwater Brook — Thompsonville — to settlers. The proprietors were required to occupy their land and build houses upon it within three years from the date of the grant, and they were not permitted to own two home-lots nor to sell the land granted to them till they had lived upon the grants for seven years. The purpose of the grants was to settle the place permanently, not to encourage land speculation. Each grant included a home-lot and thirty, forty, fifty, or sixty acres of farm land. The inhabitants were required to lay out roads through their land when they were needed. At this early period in the history of America, that systematic care of the trees, which makes Connecticut and Massachusetts villages and cities notable for the great number and the magnificence of their shade trees, was begun. Besides requiring building within three years, seven years' residence and the laying out of highways, the grants included that all trees standing in the highways should be left for shade and ornament. This was not peculiar to Enfield, but it happened to be one of the stated requirements of the grants, instead of becoming a Town law later, after the settlement had been organized.

In 1680, at a meeting of the Committee held in March, it was decided that it would be just and right to purchase from the Indians their natural right to the land. The matter was placed in the hands of John Pynchon and £30 were appropriated for the purchase. He secured a deed from Totaps, the chief of the tribe occupying the land, for £25. This deed was for that portion of Enfield that is to the south of Freshwater Brook. A deed for that portion of the town to the north of that brook was obtained by William Pynchon in 1678. The natives were treated fairly and they and the white settlers lived in peace and even goodwill. Enfield never was harrassed, or troubled in any way, by Indians.

Sometime previous to the grants by the Committee, a few grants had been made to individuals. As the persons to whom the grants were made never occupied the land granted to them, no settlement was effected till the grants by the Committee, in 1679.

The first settlers of Enfield were John Pease and his sons, John, Jr., and Robert, who came from Salem, Massachusetts, with their families and settled on their property, about a mile to the south from Freshwater Brook. In consideration of the fact that they were the first settlers, the Committee made their grant two or three rods wider than the other allotments. Their allotment was made in July, 1680, and it is probable that the two brothers spent the winter there, and doubtless built the log house to which they brought their families, in the spring or summer of 1681.

The settlement grew rather rapidly, for new inhabitants arrived in considerable numbers soon after the allotments were made. The settlement was made on a ridge rising about 130 feet above, and one-half a mile to the east of the river. The main street was laid out on the top of this ridge, running parallel with the river. The land to the east of the ridge slopes very gently toward the east for about two miles, to the ravine through which the Scantic River flows, so the view was equally good in both directions and gave to the inhabitants an opportunity to see any hostile Indians who might be approaching. In 1683, less than three years after John Pease and his sons arrived, the population of Enfield had increased so greatly, that it was thought the time was ripe for sending a petition to the General Court of Massachusetts, for incorporation as a distinct town. Springfield, of which Enfield was a part, endorsed the petition. The General Court granted the petition, and named the new town Enfield. Enfield did not have its own officers till the spring of 1688, the Committee being directed by the General Court to manage town affairs. The Committee was composed of broad-minded, liberal men who administered the government in harmony with the wishes of the inhabitants. The first official of Enfield was John Pease, Jr., who was elected to the important office of constable. It was a very important office in those days for the constable was the local representative of the King. The first election was on July 15, 1683, when the Committee called the inhabitants together for the purpose. At the expiration of the term of the constable he nominated three men from among the inhabitants, whom he regarded as being best suited to fill the office, and then the inhabitants voted for the man they wanted. Another instance of

the Committee's liberal spirit was shown in February, 1684, when it appointed John Pease, Sr., Isaac Meacham, Jr., and Isaac Morgan to act as selectmen. The powers of the Committee were suspended from 1684, to 1689, by the revocation of the Charter of Massachusetts by the King. After the restoration of the Committee to authority, it continued but three years, the last meeting being held in March, 1692. Before the end of the year, the two surviving members of the Committee turned everything over to the Town of Enfield.

The population of Enfield continued to increase. In 1692 pitches were made in the southern portion of Enfield and in 1706, people moved from the center to the eastern portion of the town and made a settlement in what is now Somers. Scitico was settled about 1713. In 1693, there was a boundary war between Enfield and Windsor, that was founded upon the careless survey made by Woodward and Saffery, in 1642. Windsor claimed that the southern boundary of Enfield was two miles too far south, and Enfield denied it. The matter was fought through the courts for twenty years, and must have been a "gold-mine" to the lawyers of both towns. In 1713, the dispute was settled by an harmonious compromise. Enfield's first representative to the General Court of Massachusetts was Joseph Parsons of Springfield, in 1705. From that year till the town was annexed to Connecticut, Enfield's representation was intermittent. In 1734, the eastern portion of the town was set off and incorporated as the Town of Somers. From 1716, till 1752, the inhabitants of Enfield strove to force Massachusetts to agree that the town was within the jurisdiction of and a part of Connecticut, and although Captain Ephraim Pease and Captain Elijah Williams took their seats in the Legislature of Connecticut in October, 1749, as the representatives of Enfield, that town was not annexed to Connecticut till 1752. In the Indian Wars, the Revolution, and the War of 1812, Enfield was as liberal with its men and as active in its patriotism, as were all the towns of the Colony.

In 1683, the work of building a meeting-house was begun, but a minister was not settled for a number of years, not till 1699, when the Rev. Nathaniel Collins became its first minister. A Baptist Church was organized in 1750, with the Rev. Joseph Meacham its pastor, but it soon ceased to exist and Mr. Meacham

became one of the first American converts of the Shakers. Discord in the Baptist Church resulted in the organization of a Society of Shakers in 1788.

The first bridge across the Connecticut River, in the State of Connecticut, was built in 1808, from Enfield to Suffield. It was thirty feet wide, 1,000 feet long, and was supported by six mason-work piers. The bridge cost a little less than $26,000.

In 1679, the Committee appropriated forty acres to be improved and worked for the support of a school, but the school was not organized till 1703. A schoolhouse was built in 1704, and John Richards was its first schoolmaster. The Town paid him £14 a year and the parents of all children of five years old and over were assessed a small sum which was added to his salary. In addition, the Town promised him twenty acres of land, should he continue to teach in the school for five years.

With the exception of a small ironworks on the Scantic River, in the eastern part of the town, that was established in 1802, there was little or no manufacturing in Enfield, the people being employed in working their farms, until 1828. In that year Orrin Thompson organized the Thompsonville Manufacturing Company, for the manufacture of carpets, the factory being in Thompsonville near the mouth of Freshwater River.

Among the most prominent families of Enfield, in the different periods of its existence, were those of the name of Pease, Thompson and Dixon. John Pease, Sr., the first settler of Enfield — or Freshwater as it was then called — was born in England in 1630. He came to New England with his parents while he was still a child. They settled in eastern Massachusetts where the father died, not long after arriving in New England. John was left to the care of his grandmother — who came over with the family, or was already in Massachusetts when John and his parents arrived — and soon after she died. John was left by her will to the care of Thomas Wadeson, who brought him up and gave him what education he had. John Pease was married twice; his first wife being Mary Goodell, of Salem, Massachusetts; and his second, Ann Cummings, of Topsfield, Massachusetts. John settled in Salem and lived there till he moved with his sons to Freshwater — Enfield — in 1681, where he died on July 8, 1689.

Of the two sons who settled Freshwater with their father,

John, Jr., became the more prominent. He was, in fact, the most prominent man in the early history of Enfield. He was born in Salem, on May 30, 1654, and was twenty-seven when he went to Enfield with his father, and brother Robert. He had served his apprenticeship as a carpenter and joiner before leaving Salem and besides working at his trade, he was interested in all matters of interest to the town, and was an active worker for its advancement and its welfare. His official life began when he was elected the first constable of Enfield, and it continued, in one office or another, for many years. He was surveyor of the town; a member of the first board of selectmen, elected at the first Town meeting; and the first captain of militia in Enfield. His wife was Margaret Adams, of Ipswich, Massachusetts, whom he married on January 1, 1677. His death occurred in Enfield, in 1734, in the eightieth year of his age. Elisha M. Pease, a descendant of the first settler, was born in 1812. He moved to Texas when a young man, where he practiced law and was later elected Governor of the State. He was Provisional Governor, by appointment of General Sheridan, in 1867.

Of the Thompson family, Orrin Thompson was the most prominent in the affairs of Enfield, and may be regarded as the father of Enfield's manufacturing interests. Although he was born in Suffield, on March 28, 1788, his family moved to Enfield while Orrin was still a boy of twelve years. He attended the Westfield, Massachusetts, Academy and in 1805, went to Hartford and was apprenticed to a store-keeper, where he obtained a thorough business training. At the age of twenty-one he went to Jewett City, Connecticut, as a clerk in a manufacturing concern. In 1812, he was in that portion of the army that was stationed at Stonington, when a British attack was expected. At the age of twenty-six, in 1814, Mr. Thompson returned to Enfield and opened a store, which he conducted with success. The possibilities of a store being somewhat limited, Mr. Thompson went to New York and entered the firm of David Andrews and Company. The firm sold carpets. This business suggested the idea of manufacturing carpets, so Mr. Thompson organized the famous Thompsonville Carpet Manufacturing Company, in 1828, and later reorganized it as the Hartford Carpet Company. His wife was Miss Love Lusk, of Enfield, whom he married in 1815.

SPRINGFIELD.

THE mother settlement of the Valley of the Connecticut in Massachusetts is Springfield and the father of Springfield was William Pynchon, a man of gentle-birth and refinement, who was a landed proprietor in Essex, England. Besides being one of the patentees of the charter of the Massachusetts Colony, he was appointed a magistrate and assistant, when the Governor and other officers of the Colony were appointed in England, in 1629. He was one of Governor Winthrop's party which settled in Roxbury in 1630.

After five years spent in Roxbury an uneasiness possessed the people of that settlement and so a petition was presented to the General Court for permission to go elsewhere. On May 6, 1635, the Court granted the petition, with reluctance, to the inhabitants of the several towns which were interested in the proposed exodus. William Pynchon and his followers receiving permission to go where they liked, if their like did not take them out of the jurisdiction of Massachusetts, and did not encroach upon, or interfere with any other plantation, chose the Connecticut River.

In the summer of 1635, Pynchon sent two men to the Connecticut River, at the place called Agawam by the Indians, to build a house so that when the other settlers arrived, a place of shelter would be ready for them. These men were John Cable and John Woodcock. It is probable, however, that Pynchon and his son-in-law Henry Smith, and Jehu Burr visited the Connecticut Valley, in 1634, to explore and select a site for a settlement and that Agawam was their choice. If this is fact, it shows that Pynchon had made the long journey through the forest the year previous to the permission granted by the General Court for the exodus. Cable and Woodcock built a house on the south bank of the Agawam and the west of the Connecticut River. The cost of this house, the first built in Massachusetts in the Connecticut Valley, was £6 and the expense was borne by the prospective settlers. These two men lived in the house they had built during the summer of 1635. There is nothing to show

whether they remained there through the following winter or if they returned to Roxbury in the autumn of 1635. This first house was the cause of the first law-suit for damages in Massachusetts west of old Middlesex County, and Woodcock was the plaintiff while his fellow pioneer and house-builder, Cable, was the defendant. This historic trial took place on November 14, 1639, before William Pynchon.

On April 26, 1636, the possessions of the settlers were sent by water in the ship belonging to Governor Winthrop called "Blessing-of-the-Bay" and the settlers started — exactly when is not known — sometime just before or after April 26, for their future home on the Connecticut River. That they arrived before May 14, 1636, is certain. On that date William Pynchon and his company met and adopted rules relative to town government and the division of the land. These rules were signed by William Pynchon, Matthew Mitchell, Henry Smith, Jehu Burr, William Blake, Edmond Wood, Thomas Ufford, and John Cable. Although but eight persons signed the rules there were twelve heads of families in the company, the four others being Thomas Woodford, John Reader, Samuel Butterfield, and James Wood. It is an odd fact that not one of the first settlers of Springfield died there. They either moved to other settlements in the valley, returned to England, or were totally lost sight of.

The settlers were welcomed by the Indians, who were disposed to be on friendly terms with the English. The Indians told the settlers that the place where Cable and Woodcock had built the house was not a favorable site for the settlement, as it was frequently flooded by the river in times of high water. Because of this information the west bank of the river was abandoned for the settlement and a site was chosen upon the east bank, where now is the city of Springfield. The settlement was called Agawam till 1640, when the name was changed to Springfield. The settlers desired to have at least forty families in the settlement and in the rules signed by the eight men, they agreed that it should not contain more than fifty families. The first Indian deed bears the date of July 15, 1636, and was made to Pynchon, Smith and Burr. The houses of the little settlement were all built before the cold weather of 1636 had set in, and although they were made of logs with straw-thatched roofs, they were

homes, warm and comfortable in a homely way. Although very different from the comfort and luxury to which the majority of the settlers had been accustomed, in old England, they were entirely satisfactory in New England, to these men and women who had come here to devote themselves to the serious and nobler things of this life, that they might be better prepared to enter the Life that never ends.

William Pynchon was an extraordinary man. Wise, broad-minded, just and generous as he was, his own fellow pioneer Christians in Boston failed to see it and appreciate him, so they robbed all New England of a man whose life and influence would have been felt to its utmost limits, could he have remained in the Colonies. It was the narrow bigotry of the Government and Church of Boston; a bigotry that was more intense than was the bigotry in England which they had crossed the ocean to be rid of; that drove Pynchon back to England.

In 1637, the settlers organized the first Church of Springfield and settled the Rev. George Moxon as its minister, and the first meeting-house was finished in 1646. In 1636, William Pynchon was reelected as an Assistant of the Colony and while he did not attend the May Court of Elections, he was present in September and took the oath of office as a magistrate. Roger Ludlow, who had been a Deputy Governor and a magistrate of Massachusetts, and was one of the prominent men in Windsor, was commissioned by the General Court, with William Pynchon and others, to govern the new settlement, in 1636. Ludlow's commission was for one year and was renewed in 1637. In 1637, Massachusetts ceased to have jurisdiction over the adjoining towns south of Springfield in Connecticut, and Springfield remained with the Connecticut towns till 1639, William Pynchon actually attending the General Court in Hartford as a magistrate. As has been shown in the chapters on Enfield and Suffield, Connecticut, Pynchon believed that he and his settlement were within the jurisdiction of the Connecticut Colony. Early in the year 1639, Springfield was found to be within the jurisdiction of Massachusetts when its union with the Connecticut towns ceased. This left Springfield without a town government or any one to administer justice, as the General Court of Massachusetts had sent no instructions, so the inhabitants drew up a

form of government and elected William Pynchon as their magistrate. This was to continue only till the General Court should send instructions. When word was received from the Court, the action of the inhabitants was approved and Pynchon was confirmed in his office. Pynchon was chosen an Assistant of the Colony from 1643, to 1649, inclusive.

In 1652, Springfield sustained a great loss in the return to England of William Pynchon, Henry Smith, his son-in-law; and the minister, the Rev. George Moxon. This calamity was due to

OLD DAY HOUSE, WEST SPRINGFIELD.

a book written by Pynchon, the title of which was, "The Meritorious Price of Man's Redemption." It was published in England, and contained ideas so liberal and opinions so different from those of the Puritans — which, being their ideas and opinions, were of necessity orthodox — that the General Court tried, condemned and executed the book by publicly burning it in the market-place in Boston. The holy orgy that those narrow, misguided, well-meaning orthodox men of Boston had at the burning must have been a sight worth going many miles to witness. In looking back to that event one can imagine how their infinitesimal

humanity must have shriveled to even smaller proportions as the frigid blood — warmed to somewhere near temperate heat by their religious ardor — became a degree or two warmer while forcing its way through their dessicated hearts, stimulated to this unusually rapid flowing by the religious exhilaration caused by the knowledge that they were establishing their own tiny opinions more firmly. This was doubtless called, serving God. The General Court suspended William Pynchon from the magistracy and so deprived not Springfied, nor the Colony of Massachusetts, but all New England, of a man whose love of God and man was so great, that there were not enough men in the town where his book was burned to surround that love.

The Court appointed Henry Smith in 1651, to act as magistrate for Springfield for one year, or till further orders were received. Pynchon and his son-in-law, Henry Smith, returned to England in 1652 and never again were in New England. It is probable, however, that Smith expected to return, as he left his wife and two daughters in Springfield. Three or four years later Mrs. Smith joined her husband in England but their daughters remained and married men in Hartford. The cause for the return of the Rev. George Moxon to England was not known. Some authorities think it was due to the fact, that he was a believer in Pynchon's advanced ideas; others, that it was due to witchcraft.

The first case of witchcraft recorded in New England was in Springfield. The persons suspected, accused and tried for practicing the arts of Satan, were Hugh Parsons and his wife. Mr. Moxon's daughters, Martha and Rebekah, were attacked by an illness which was attributed to witchcraft. Mrs. Parsons was afflicted by occasional attacks of insanity and her neighbors attributed her condition to a social intimacy with the devil. It hardly seems possible, that men and women who were capable of sacrificing so much for a principle as they, could have been so densely ignorant and superstitious, but they were. While in one of her fits of insanity, in March, 1651, Mrs. Parsons killed her infant. This, of course, was taken as conclusive evidence that she was a witch. The poor demented creature confessed, that both she and her husband were witches, indeed, she rather boasted of it. She was taken to Boston and although she was so seriously

ill that it was feared she would die in prison before the orgies could begin, she was brought into court and tried, first: on a charge of bewitching the Moxon girls and then on the charge of killing her infant. Mrs. Parsons pleaded "not guilty" to the first charge and was acquitted; to the second she pleaded "guilty" and was condemned to be put to death immediately, but she was reprieved and as no further mention of the case is found in the records, she probably died. In the following year her husband was tried for witchcraft. The jury found him guilty, but the magistrates did not concur so the case was taken to the General Court, when the verdict was set aside and he was discharged.

William Pynchon's characteristics were strong and his son inherited them, so, while Springfield sustained a great loss in the removal of the father, it still had his son, John Pynchon, who was an honorable son of an honored and loved father. John Pynchon, Elizur Holyoke and Deacon Samuel Chapin were appointed by the General Court as commissioners, who should act as magistrates of Springfield. In 1658, the Court united them with the commissioners of Northampton and ordered that they hold court in each town annually.

On May 7, 1662, Hampshire County was organized, as an original county, not from portions of other counties. It covered a great territory including the present Counties of Berkshire, Hampden, Hampshire, Franklin and the towns in the western portion of Worcester County. In 1730, Worcester County was organized and Hampshire was reduced to the extent of the territory included in those towns. In 1761, Berkshire County was organized; in 1811, Franklin County was set off, and in 1812, Hampden County was also set off from old Hampshire County. When Hampshire County was organized in 1662, it contained but the three towns of Springfield, Northampton and Hadley.

A settled successor to the Rev. George Moxon was not obtained till 1661, when the son of the Hon. John Glover, of Dorchester, the Rev. Pealtiah Glover, became the minister of the Springfield Church. There had been preaching, however, by the Revs. Messrs. Horsford, Thompson and Hooker, for a few years, and in the years between 1652, and 1661, when they had no preaching, one or another of the principal men in the Church led the service. Mr. Glover was a man of cultivation who attracted and

retained the affection and respect of his parishioners. His pastorate ended with his death, in 1692, after thirty-one years of faithful service.

In the general trouble with the Indians in 1675, which is known as King Philip's War, Springfield suffered greatly. The Springfield Indians, as they were called, had a permanent village and fort on an elevation known as Long Hill. They had lived peacefully as neighbors of the English for so many years, that the settlers had no fear of them, nor did they suspect them of treachery. Possibly they would never have proved treacherous had their killing, scalping and burning instincts not been aroused by the advent of Philip's War.

On the night of October 3, and 4, 270 of Philip's warriors — according to the statement of a squaw — were quietly admitted to the Indian fort at Long Hill, by the Springfield Indians. The proposed destruction of Springfield was known by Toto, an Indian who lived in the Walcott family, in Windsor, Connecticut, and he after much persuasion told all he knew about it. A messenger was immediately sent to Springfield from Windsor to warn the inhabitants. The people of Springfield fled to the home of Mr. Pynchon, which was fortified and strongly built of brick and stone, and to other fortified homes. No signs of any trouble from Indians were seen on October 4, the Springfield Indians going about as usual showing no evidence of excitement or enmity. This reassured the people, many of them returning to their homes. Mr. Glover, the minister, returned his books and other particular valuables to his home from the Pynchon house, where he had taken them. On the morning of October 5, it was determined to make an investigation. This dangerous work was undertaken by Lieutenant Thomas Cooper and Thomas Miller, both considerably past middle age. While approaching the fort they were fired upon and killed, but Lieutenant Cooper's great strength and vitality enabled him to retain his seat upon his horse till he reached one of the fortified houses, when he fell dead.

The Indians immediately began their attack. Three men and one woman were killed and many were wounded, one so seriously that he died later. The Indians burnt thirty-three houses and twenty-five barns, leaving but fifteen houses standing in the settlement, on the east side of the river. The Indians retreated

before they had carried out their plans to the fullest extent. The old church escaped, but the jail and all the mills, besides the houses and barns, were destroyed. Many of the homeless ones contemplated going elsewhere, but the wiser ones, thinking that such a move would have a bad moral effect upon the neighboring settlements, and might cause many of them to be abandoned, overruled the timid ones. As there were plenty of provisions for all, they decided to remain. At the time of the attack, Major Pynchon and Captain Appleton were in Hadley, whence they hurriedly returned as soon as word of the attack was received by them. The following winter, that of 1675 and '76, was mild and the people were well supplied with provisions, but they were in constant danger from Indians and considerable property was destroyed by them. At Longmeadow, no one attended church during the entire winter and a part of the spring. They decided to resume their attendance at worship on the last Sunday of March. On that day, at the brook called Pecowsic, they were fired upon and John Keep, one of the selectmen, his wife and their infant were killed and several were wounded. In the summer, two or three other murders were committed by Indians in different parts of the town. After the death of Captain Turner, in the Falls fight, which occurred at what is now Turner's Falls, on May 19, 1676, the command of the English forces devolved upon Captain Samuel Holyoke, of Springfield, who personally reduced the number of the enemy by six, in the Falls fight.

The Pynchon mansion, to which many of the inhabitants fled on the night of October 3 and 4, was known as the Old Fort for generations till it was torn down in 1831. This house was the most substantial and expensive of its day, in western Massachusetts. It covered a ground space of forty-two feet on the front and was twenty-one feet deep. It was built of brick made by Francis Hacklinton, of Northampton (not of brick imported from England or Holland as many persons used to say it was), 50,000 in all, in the year 1659. The foundations were of the red stone that has been common about Springfield and the neighboring towns, ever since the first settlements were made. Thomas Bascom and his son, of Windsor, were employed to get out these stone for the foundations, and to lay the kitchen floor, probably of stone, and the hearths for the fireplaces. Major

Pynchon allowed the Bascoms seven shillings and sixpence for going to Springfield and returning to Windsor, and paid £17/15 for their work. Nearly all the other work was done by Edward Griswold, also of Windsor. He received for laying the stone and brick, £40. The timber, from which the huge frame and the boards were made, was cut on Major Pynchon's property. Corporal Rowland Thomas, one of the wood-choppers, was the man for whom Mount Tom was named. He was a "chummy" sort of man well liked by his neighbors and was familiarly called by them Corporal Tom. Samuel Buell and Timothy Teawle, two other men of Windsor, did the hewing of the trees after they were felled, and the sawing was done in the Major's own mill. The shingles cost something more than a pound by the thousand. They were made by Thomas Miller and John Matthews, and were eighteen inches long and an inch thick at the base. The shingling was done by Samuel Grant, still another man of Windsor.

On the ground floor in the middle of the house was the hall from the front to the rear. On either side were two large rooms and a small room without windows, that was used as a store-room. The kitchen, pantry and a bedroom were in a wooden building at the rear, which was probably the house built by William Pynchon. This building at the rear was about twenty-five feet square and one and a half stories high. On the upper floor of the brick house were two very large bedrooms, that were separated by a hall similar to the main hall on the ground floor. The walls of the lower story were two feet or more thick and of the second, a little more than a foot thick, so it is easily understood that the house was an impregnable fort against any weapons of offence possessed by Indians.

The brick of which the house was built were small, about two-thirds the ordinary size. The severe plainness of the brick walls was broken by a rounded projection of red sandstone, running about three sides of the house, and two feet from the ground. This is what architects call a water-table. The chimneys were at either end of the house, thus giving a fireplace in each of the four rooms. The roof was as high as the main body of the house, that is, the line of the eaves was half the height of the house from the ground to the ridge-pole. It was, in fact, similar

to the high, pitched roofs of the Dutch in the Mohawk Valley. This steepness of the roof — of the old Dutch houses as well as of Major Pynchon's — was doubtless for protection from fire in case of an attack by Indians. It was so steep, that an arrow with a flaming torch of birchbark would not remain on the roof, but would slide to the ground. As originally built, the house had a projection, or inclosed porch in front, two stories and a half high. It hardly seems possible that descendants of those "best of men" could have been guilty of tearing down the historic home of their ancestors, in 1831, but such is said to be a fact. Springfield must have been in a state of coma when it was done, otherwise the people of Springfield would have rescued it from the hands of over-practical persons as the people of Boston saved the Old South Church, when it was proposed to tear it down thirty years ago.

After the destruction of the jail, or prison, when Springfield was burned by Indians in 1675, there was no place in the county for the confinement of prisoners and it must be remembered that till 1730, Hampshire County included nearly all of western Massachusetts. On January 10, 1677, the County Court, in session at Northampton, ordered a new prison and house of correction to be built in Springfield, at an expense as near £50 as was possible and not more than £55. Major Pynchon selected a site on Main street, on the west side, where the hotel called the Union House was later built. It was a building of two stories, twenty-five by eighteen feet. One room, with several closets, occupied all of the first floor, and on the second floor were three rooms. The walls and the partitions between the rooms, were of very heavy oak planks, and although such a prison would easily be broken by the skilled mechanics who belong to the criminal class of this century, it was then regarded as being entirely satisfactory and safe. For many years this was the only place of confinement in the county, for the great variety of offenders who were declared to be criminals by the queer laws of those days, and it was the place of confinement for the southern part of the county for 114 years. No deed to the property was given by Samuel Ely or by Thomas Merrick, from whom it was purchased by Major Pynchon for the county, till 1683, and 1684, respec-

tively. The house for the jail-keeper stood on the same lot with the jail.

Up to 1794, the courts had met alternately in Northampton and Springfield, but in that year they were transferred to Northampton, on account of its central location, so the jail in Springfield was of no further use, as a new jail was built in Northampton. Moses Bliss, Warham Parks and Sylvester Judd, were appointed by the court as a committee to sell the county's property in Springfield. They sold the property to the jail-keeper, William Colton, for £200. Colton moved the building used for a jail to the rear of the keeper's house and used a part of it as a kitchen. About 1816, the jail property was owned by Elam Stockbridge, who lived in the house, and when Bliss street was opened the old jail was torn down and the house was moved to a site further west, on the southerly side of Bliss street. The most exciting events in the history of the old jail were the murder of Edward East by his fellow prisoner, William Shaw, in 1770, and the rescue by a mob in 1782, of Samuel Ely, one of the instigators of the series of mobs which culminated in Shays' Rebellion.

MONUMENT OF MILES MORGAN, ONE OF THE FOREMOST OF THE EARLY SETTLERS

Springfield had a fire-engine at least a year before the first independent volunteer fire company was organized, possibly more than a year, but the first mention of it was in 1793, when money was spent by the parish for repairing it. The fact that it needed repairing, would make it seem that it had been in use for several years previous to 1793.

The Fire Company was organized on January 17, 1794, prob-

ably at Parsons' Tavern, with the following members; Colonel Dwight, Jonathan and Thomas Dwight, George and Luke Bliss, Colonel Williams, Joseph Williams, William and Charles Sheldon, Samuel Lyman, Zebina Stebbins, Chauncey Brewer, William Pynchon, John Hooker, Bezaleel Howard, Zenas Parsons and James Byers. The company entered into an agreement, that each would do all in his power to save the property of the others from destruction by fire. They were not the only fire-fighters in the town but they were the only organized firemen. As a matter of fact, nearly every man, boy and many of the women, turned out to do their full share in the efforts to save their own or their neighbors' property. The work done by the men was that of passing buckets, from the nearest well or brook along the line to the engine, when the water was emptied into the tank of the engine and then laboriously pumped through the hose onto the fire. The part taken by the women and boys in this operation, was the passing back of the empty buckets. The first fire engine had two sets of brakes, so that it was possible for twenty-six men to work them at the same time. The upper set were worked by six men, who stood upon the top of the engine. When they were not needed they could be folded back, where they would be out of the way. The first line of hose was but five feet long, just long enough for the nozzle-man to direct the stream, but in 1809, there were thirty-five feet of hose. The old engine was taken on long trips occasionally, and several times it was present at fires in Longmeadow. At such times, a horse was used to assist the men up the grades. The engine house was a tiny affair, but little larger than was necessary to hold the engine. It was built on Market street near the corner of State street, on land owned by the parish. As the land was wanted for the Town hall, it was taken down in 1826 and a new engine house was built, on what later became the south-west corner of Sanford and Market streets. In 1792, Springfield had a population of but 1,800 so every body knew his neighbors and when an alarm of fire was rung from the church steeple the interest was general, as was the interest in the firemen and the engine.

One of the most active, as a member of the company and a worker at fires, was Elijah Blake who joined the company in 1809, and worked at the same position on the upper set of brakes

for ten years. He was elected as the foreman of the company in 1820, and served in that capacity till 1830. In that year the State organized fire districts and created the office of chief engineer, to which office Mr. Blake was appointed and served in it for many years. George Bliss was his assistant.

The English home of the Holyoke family was in Tamworth, Warwickshire, whence came Edward Holyoke to Chelsea, Massachusetts,— then called Rumney Marsh — some time in the years 1637 or '38, and his son Elizur Holyoke, then about twenty years old. Edward Holyoke was a farmer, who was possessed of some means and more than the average natural abilities. His worth was recognized by his fellow settlers of Chelsea, who elected him to the lower branch of the General Court for several years.

Elizur was attracted to Springfield, soon after arriving in New England, where he settled and became, with William and John Pynchon, Henry Smith and Deacon Samuel Chapin, one of the chief men of the new settlement. The Pynchon and Holyoke families had been intimate friends in the old home in England, where Elizur knew and loved Mary Pynchon, William Pynchon's daughter. His regard for her was not greater than hers for him, so the reason for his leaving Chelsea for Springfield is easily guessed, as they were married in 1640.

Elizur Holyoke built his house on the lot that was between those of William Pynchon and Henry Smith, who had married Mary Pynchon's older sister, Ann. His home-lot extended from Worthington to Bridge street and from Main street back to the Connecticut River. He also owned his proper portion of farm, pasture and woodland outside of the village, on both sides of the river, and as time passed he acquired a large estate, partly by purchase and partly by grant from the Town for valuable services rendered. Mr. Holyoke's public life began soon after his marriage and while he was still a young man. In those days, when men were estimated for their personal qualities and intelligence and not by the size of their estates or the money they possessed, any office was an honor. Elizur's first public duties were as juryman and often as foreman of that body. When the land on the west side of the Connecticut River was laid out, in 1642, he was one of a committee of six other men to perform that work, and in

1651, he was appointed to the office of constable, the importance of which office has been shown in a previous chapter.

After the orthodox members of the General Court had deposed William Pynchon and so caused his return to England, with his son-in-law, Henry Smith, in 1652, they appointed John Pynchon, Elizur Holyoke and Deacon Samuel Chapin a commission to act as magistrates for the government of the town, and the trial of all civil and criminal cases. They were also the magistrates of Northampton when that town was settled. In 1665, three years after the organization of Hampshire County, the court was reorganized with John Pynchon as presiding judge, and with Mr. Holyoke one of the four associate judges, and the recorder of the court. Mr. Holyoke was Springfield's first representative to the General Court, the previous representatives being men who were living near, or in Boston. In 1653, he, with Pynchon and Chapin, were appointed by the General Court to lay out a new plantation at Nonotuck and the result of their work was the birth of Northampton. It was probably when this survey was being made that Mount Holyoke was given his name. In 1670, Mr. Holyoke, with Thomas Cooper, George Colton, Benjamin Cooley, and Rowland Thomas, surveyed and laid out Suffield in Connecticut, which at that time was believed to be in Massachusetts.

His military career began in 1653, when he was appointed by the General Court as ensign of the militia; in 1657, he was promoted to the office of lieutenant and in 1669, he was a captain, and he was still in that office when Springfield was burnt in King Philip's War, his house being one of the fifteen that was not destroyed by the Indians. In the years when Springfield was without a settled minister — 1652 to 1659 — he frequently officiated as leader of the Sunday worship.

In 1658, Mrs. Holyoke died and, as was the custom in those days, he soon married again. His second wife was Editha Stebbins, the widow of Robert Day, and later of John Maynard. In 1676, Captain Holyoke died. He was survived by his second wife and the four sons and two daughters of his first marriage. Of these four sons, John, Samuel — who was a captain in the Falls fight of 1676 — and Edward, died without having married. The youngest, Elizur, moved to Boston and married. One of his sons became president of Harvard College.

A man who was a little less prominent in the early history of Springfield than were the Pynchons, the Holyokes, Smith and Chapin, was Miles Morgan. But a lack of prominence does not mean an indifference to the welfare of the settlement, or a lack of energy, effort, and deeds in its behalf. The unknown man often makes as much history as the man whose name is frequently spoken. The unknown man is often as much a doer of great things; of benevolent acts; a reliever of distress; a giver of encouragement to the disheartened and sympathy to the afflicted; and as much a man of courage as is the man whom chance, or demonstrative characteristics, have made prominent.

Miles, John and James Morgan arrived in Boston in April, 1636, on a ship which sailed from the port of Bristol, in the west of England. James settled in Connecticut and was the first Connecticut ancestor of a great number of persons bearing that name. John settled in Virginia, and Miles went to Springfield about 1643, seven years after the settlement by William Pynchon and his company of pioneers. His name is first mentioned in the records in March, 1645, when the birth of his first child, Mary, is recorded.

On the ship in which he sailed was Prudence Gilbert, who, with her family settled in Beverly, Massachusetts. The long journey across the ocean provided the opportunity for the young persons to become well acquainted and finally to "fall in love". There is a tradition in the family, that Miles made the journey from Springfield to Beverly for the purpose of making Prudence his wife. He had proposed marriage to her by letter and she had accepted the proposal in the same manner, when Miles, with two of his friends and an Indian for guide, set out with a packhorse through the forest to Beverly. After the wedding the packhorse was loaded with the bride's effects and she, her husband, the two friends and the Indian began the return journey on foot, the distance being 120 miles. It was of such girls, healthy and vigorous in mind, body and spirit, that New England mothers were made and from whom were descended the heroic men and women of the Indian wars, the Revolution, and Civil War.

Miles Morgan's home-lot was south of Cypress street, then Ferry lane, on the west side of Main street. After the birth of their first child, Jonathan, David, Pelatiah, Isaac, Lydia, Hannah

and Mercy were born with an interval of two years between births. Mrs. Morgan died in February, 1660, and nine years later Miles married Elizabeth Bliss, on February 15, 1669. In the mean time, Miles Morgan had become Sergeant Morgan of the militia. His first public service was in 1645, when he served with George Colton as a committee to secure a blacksmith for the town. In 1660, he was chairman of the Board of Selectmen, and in '62 was one of the committee to arrange with Elizur Holyoke for the management of the town gristmill. Miles Morgan and Elizur Holyoke did the greater part of the carrying for Pynchon, by boat on the river down to Hartford, and by cart to settlements back from the river.

In the Indian attack which resulted in the burning of Springfield, Sergeant Morgan fought with courage and gave repeated evidence of his bravery.

THE BRECK CONTROVERSY.

Reference has been made frequently to the fact, that as a whole, the New England orthodox Christians were "God fearing people," but there were some notable public exceptions to this general condition of holy-fear and, no doubt, thousands of private exceptions. By public exceptions it is meant that there were ministers of the early Congregational Church who — no doubt were inspired by personal experience of it — preached God's Love instead of His wrath. One of these public exceptions was the Rev. Robert Breck who committed a sin against orthodoxy — regarded as being but little lower than a sin against Jehovah — by saying in a sermon preached in New London:

> What will become of the heathen who never heard of the Gospel I do not pretend to say, but I cannot but indulge the hope that God, in His boundless benevolence, will find out a way whereby those heathen, who act up to the light they have, may be saved.

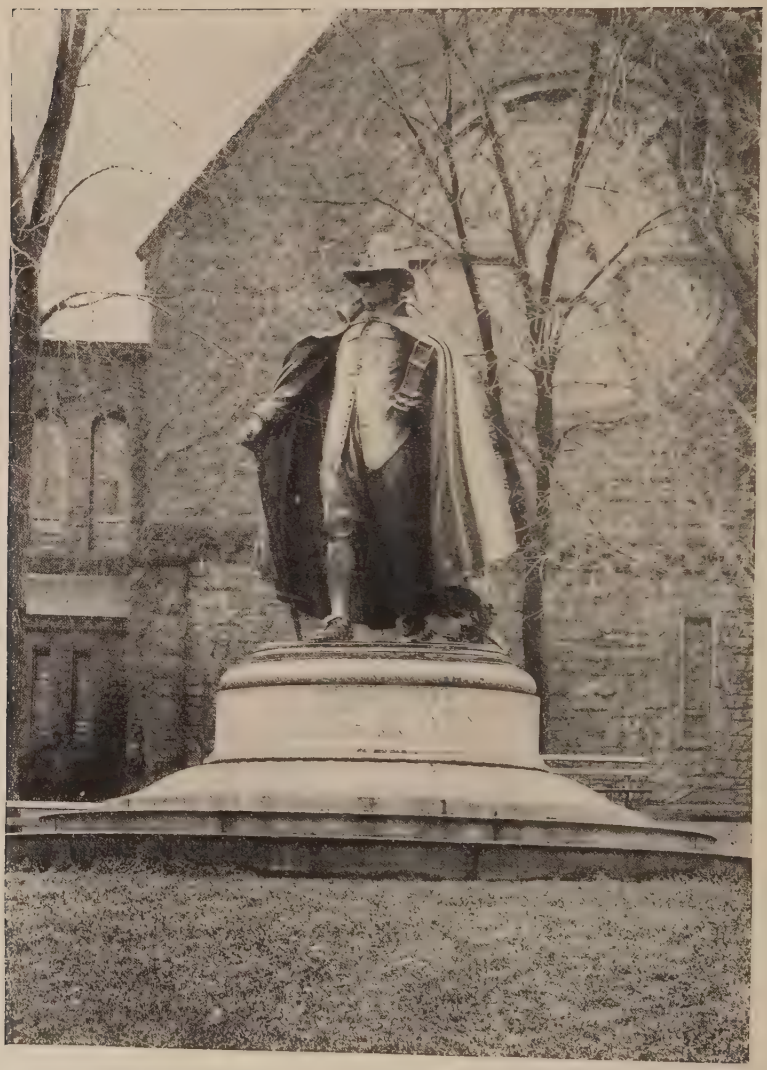
What could possibly be more sinful, than for a man, a minister, a Congregational minister, to hope that the heathen — who did not "own a covenant" and had never heard of the Puritans — would be saved! It may seem like a significant fact, that when Timothy and Jonathan Edwards died, they were buried and no one has ever heard that they walked the earth after death and

burial. When Solomon Stoddard, Robert Breck and the few other "public exceptions" died, they too were buried but their great, loving spirits—which caused them to hope God would save and not damn "those heathen, who act up to the light they have" —penetrated every nook and corner of New England until to-day every minister and member of the Congregational Church not only hopes that God will save the just heathen, but believes that He will.

This horrible sin against orthodoxy soon was known all over New England. The fleetest and most loquacious busybody of the settlement was slow and dumb in comparison with the ministerial news-mongers, whose infinitesimal souls actually glowed with a brilliancy as great as the fire-fly's (in holy anticipation of the ecclesiastical orgy about to begin) as they tattled or scribbled the news, that this stripling of twenty-two had actually dared to believe that God is what He says He is, instead of the jealous, revengeful Spirit of Wrath they in their pulpits declared Him to be.

The advance of civilization and of education had deprived them of the gentle joy of burning a neighbor's wife at the stake as a witch, but the gladsome occupation of proving a great-hearted, God-and-man-loving Christian to be un-orthodox was still theirs. So the Rev. Robert Breck was tried. The news of Robert Breck's sin was sent to Springfield by the Rev. Mr. Williams, of Mansfield, Connecticut, in a letter in which he mentioned, that the Rev. Mr. Clap and the Rev. Mr. Kirtland were willing to testify to Mr. Breck's unfitness for the ministry. They even dug back into Mr. Breck's short life and found, that when a child of thirteen — while he was a student in Harvard — he had stolen some books and also that he had called the Rev. Mr. Clap a liar. So long as Mr. Breck was orthodox, these childish sins were overlooked and probably never would have been mentioned. As soon as Mr. Breck had transgressed the laws of orthodoxy, they resurrected his childish transgressions of the laws of God.

The story of the "Breck Controversy" is little known. It possesses great historical value because it shows that the early Congregationalists were not so different from the Church of England. If Episcopalians sometimes forgot the founder of Christianity, in their anxiety to observe the proper form and to wear



CHAPIN MONUMENT, SPRINGFIELD.

Deacon Samuel Chapin was one of the "mighties" of Springfield in 1675.

the correct vestments. Congregationalists also, sometimes, forgot Him in their anxiety to maintain their man-made dogmas.

When the Rev. Robert Breck came to Springfield, in 1734, he was regarded with suspicion by the clergy. In August of that year he was called by the Springfield Church, and two months later the objections to his settlement were presented to the Hampshire Association at Suffield. As Mr. Breck's terms were not satisfactory to the Church the matter was dropped. It was taken up again, in November, when it was known that certain persons of prominence had obstructed his settlement. The Church asked for the advice of the ministers of the county. It found that six of the thirteen ministers were opposed to again calling him. The advice was not heeded and so Mr. Breck returned to Springfield. In April, 1735, the Church formally requested the Association to state its objections to Mr. Breck and to suggest a remedy. In reply, the Association recommended that the matter should be referred to the Association of Windham, Connecticut, or to a committee of Hampshire ministers. The Church rejected the recommendations, as it did not care to migrate to settle the matter, nor was it willing to leave it to the Hampshire ministers as one of them, the Rev. Dr. Stephen Williams, of Longmeadow, was known to be prejudiced against Mr. Breck. From all this, and from what followed, it is plain to be seen that the people of Springfield liked Mr. Breck and believed in his Christianity, and that Mr. Breck's fellow ministers feared his catholicity.

The Church was willing to submit the case to the Hampshire ministers if Mr. Williams would withdraw from the committee, but he refused, and the Association supported him. Thus far, the Church had asked advice only from the Association. The Church had a right to call a council to try Mr. Breck with a view to his ordination. The Rev. Jonathan Edwards — the inventor of that unique pavement — claimed that the Association was the only proper judge in the matter, but his claim was seemingly not on Congregational authority. In the hope of improving the conditions, Mr. Breck asked that ministers from out of the county might sit with the Association to try the case. Many members of the Association objected to this request, but the moderator, the Rev. William Williams, of Hatfield, did not object openly. Mr. Williams was something of a politician. He made

the people of the Springfield Church believe that he favored Mr. Breck's request in regard to ministers from out the country, and at the same time, he was secretly doing all he could to prevent it.

A joint letter was written to the Church by Mr. Williams, Samuel Hopkins, Jonathan Edwards, and N. Bull, dated August 14, evidently in Mr. Edwards' handwriting, in which they say:

> We account it preposterous for the Church of Springfield to call him or for him to accept a call to the ministry, till the matter objected to against him has been duly inquired into. * * * We hardly think any number of ministers will be found to serve the scheme of Springfield and Mr. Breck.

In commenting upon this joint letter, Mr. John A. Green says, in his paper on the controversy:

> The right of Mr. Edwards to stigmatize a regular council to try a minister on definite charges, a "scheme" must be doubted, as must also be his congregationalism, when a few days before he had said the Association was the only proper judge of the case. According to history, a Congregational Church has exclusive control of its own affairs, and the association is an organization of ministers — not of Churches — for mutual benefit, having the privilege of fellowship, giving of advice and other things of that nature.

October 8 was fixed upon for the ordination of Mr. Breck. The Rev. Messrs. Cooper, Welsteed, and Mather, of Boston, and Cook, of Sudbury, made the journey from Boston through the woods to be present at the ordination. They were coldly and somewhat discourteously received by the Hampshire ministers. The council consisted of the Rev. Messrs. Chauncey, of Hadley; Devotion, of Suffield; Rand, of Sunderland; Cooper, Welsteed and Mather, of Boston; and Cook, of Sudbury. They met in the morning of October 7, in the parsonage, with closed doors. The dissatisfied brethren of the Springfield Church presented their charges, but they refused to give proofs of the charges, on the ground that the council was illegal. The hostile ministers brought with them some Northampton justices. They were visited at the tavern, where they stopped, by the dissatisfied members of the Springfield Church and, as a result, many rumors were heard.

When the Council met, the following morning, it demanded proofs of the charges, but they were again refused, and the information was volunteered that the Rev. Messrs. Clap and Kirtland, of Connecticut, Mr. Breck's chief accusers, were in the village. A verbal and written discussion followed, between the Council and Messrs. Clap and Kirtland, and finally they gave a written statement to the Council. Mr. Clap — afterward President of Yale — read the charges and when Mr. Breck started to answer them, he was not permitted to do so.

"This secret chamber trial", says Green the historian, "was indeed a memorable scene — seven wigged judges, two accusing wigs from another Colony, and the broad-shouldered, high-bred, generous-hearted boy minister, whose large inspirations had charmed a village congregation and given a shock to the Connecticut River Calvinism".

A whispered conversation was held between Mr. Clap and a messenger from outside, and soon after an officer appeared and arrested Mr. Breck. When he was taken through the streets to the Townhouse, the people became greatly excited and threatened violence. It was prevented by the advice of the council. At the Townhouse, were Justices Stoddard, Dwight and Pumroy. Mr. Breck's enemies at first intended to arrest the Boston ministers, who were members of the council, but it was not done. The removal of Mr. Breck to the Townhouse had taken the trial away from the ordaining council and placed it in the hands of the justices. The Council objected to this on the ground, that the prisoner was not being tried upon another charge, but upon the same for which they were trying him. Mr. Breck was confined till the evening, when he was released upon the assurance of members of the council that he would be in attendance when wanted. In the afternoon of October 9, Mr. Breck's confession of faith was read to a crowd in front of the parsonage. It was accepted as an honest statement of belief and caused the outrage practiced upon the Church to be more keenly appreciated.

At the Townhouse, the dissatisfied members had won and the justices signed the warrant for the removal of Mr. Breck to New London. When he was brought from the Townhouse in charge of a constable, the people were greatly excited. They accompanied Mr. Breck through the village and for a considerable dis-

tance on the road to New London. The people not connected with the Church came out strongly for Mr. Breck, whose broad Christianity and moral courage excited their admiration and respect.

"Again the council was called upon to check this popular indignation", says Mr. Green, "and the following morning, October 10, the Church undertook a private conference of prayer, but finally the doors of the meeting-house were thrown open, and a characteristic scene — a public meeting of humiliation before God — followed. This was Friday — a 'Black Friday' of the olden time, caused by an attempted 'corner' on Calvinism — and we have the simple chronicle that it was a 'large and weeping assembly', which listened to 'a seasonable discourse'. The next morning — for in those days through prayer or something or other, people had a way of bringing things to pass — Mr. Breck returned from New London acquitted, and there were great felicitations among the people. The council, still in session, announced Mr. Breck to be orthodox, but the ordination was postponed. The case came up before the Legislature, which voted that the council was a regular one; although the justices had a right by law to inquire into the extraordinary facts charged against Mr. Breck, yet they ought not, by any means, to have interrupted that church and ecclesiastical council while it was, in the exercise of its rights, inquiring into the same."

"Another and successful attempt at ordination occurred in January, 1736, the Rev. Mr. Cooper delivering the sermon. In April, Mr. Breck crowned his success by leading to the altar the daughter of his predecessor, and his strong and simple ways, his rugged manner of putting the essentials of religion and forgetting the rest, soon disarmed his enemies, although they were slow in yielding. A month later, they (his enemies) petitioned the justices to compel the Church to settle an orthodox minister. * * * but the matter was never pressed. Mr. Breck grew in strength, and during the forty-nine years of good preaching the Church grew with him, and he now lies with his congregation in the Springfield cemetery, having made a generous contribution toward liberal Christianity. It is a curious fact that the more serious charges of stealing books and prevarication were left in the background, the ministers claiming that their printed account

OLD MILE POST ON ARMORY HILL, SPRINGFIELD, MASS.

of it, as given by Mr. Clap, was 'without one reflection on that particular; we never made it an article against him', which indicates how theological speculation may be carried on at the expense of morals".

The fur-trade in the Connecticut Valley was the chief business and farming was the chief occupation of the people in the seventeenth century. It was especially important at Springfield and Northampton which were centres for one of the greatest traders of the Connecticut Valley, John Pynchon, of Springfield. In Massachusetts the fur-trade with the Indians was regulated and controlled by the General Court which, in some years, imposed a small tax upon each pelt bought by the traders from the Indians, and in other years, licenses to trade for furs with the Indians were issued for which an annual payment was made.

John Pynchon paid to the Colony £20 for the trade at Springfield and Northampton while in other parts of Massachusetts £2, £5, £8 were the annual payments demanded. The difference probably shows the much larger amount of business done by John Pynchon. The chief sources of fur in New England were the Connecticut and Merrimack Rivers and the smaller rivers and streams flowing in to them. Pynchon controlled the trade with the Indians and often sold the privilege to others. He also sold to the white traders the goods and wampum required for trading with the Indians. The chief of these traders under Pynchon were: Thomas Cooper, of Springfield; Joseph Parsons and David Wilton, of Northampton; and Dr. John Westcarr, of Hadley.

The most valuable of all pelts were those of the beaver, which were nearly all obtained from the Indians, who probably trapped them in the northern waters of the Connecticut and Merrimack Rivers. Moose were plentiful, deer were numerous and bears and wolves were not at all rare. The deer, bear and wolf skins were usually kept for domestic use, as were some of the moose, and the other varieties were sent abroad, usually to London.

The prices paid for good beaver skins by the traders were, eight, ten, and eleven shillings a pound, according to the quality; for wullaneags, three to four shillings; for moose skins, from nine pence to one shilling a pound. Otter skins brought from eight to ten shillings each; musquashes (muskrats), from four

to eight pence each. The prices were not Sterling, but were based upon the price of wheat per bushel in Springfield.

Some idea of the importance of the fur-trade may be had from Pynchon's record of his first six years, from 1652 to 1657, inclusive, showing the number and kinds of pelts and the price they brought in London.

Beaver skins, 9434, weighing, 13802 pounds.

Otter skins, 320.

Muskrat skins, 148.

Moose skins, 11.

Mink skins, 2.

Beaver bags, 571.

The total value in round numbers was $27,000. The beaver bags contained castor.

WESTFIELD.

THE Indian name for the territory covered by the City of Westfield was Warronoco, Woronoco, or Woronoak, according to different early writers, and was in the early days, before its permanent settlement, a part of Springfield. It was incorporated as a town in 1669, and when the matter of a name was being considered, Streamfield was at first talked of, because of its situation between the two rivers which were later called Westfield River and Little River. As Streamfield was not particularly popular, Westfield was decided upon for two reasons. The first was, that it was almost due west from Boston, the Colonial seat of government, and the other, that it was the western-most settlement of the Colony.

The exact year of its settlement is not known, but the Rev. Dr. Davis gives the time as being between the years 1658, and 1660. In 1658, the Town of Springfield granted to Thomas Cooper a tract of land in Woronoco, on condition that he begin his improvements within a year from the date of the grant, and that he should keep the place up for a period of five years. In 1660, Springfield granted land to Deacon Samuel Chapin under the same conditions, and in 1661, another grant was made to Captain Pynchon, Robert Ashley and George Colton, their grant lying on the upland meadows. So the settlers of Westfield were families from Springfield.

But more than twenty years before this, there were individuals at Woronoco for the purpose of trading and hunting fur-bearing animals which were plentiful there. The Colonial records show, that in 1641, certain persons from Connecticut had wrongfully set up a trading-house at "Woronock". In 1647, the same records show that the General Court had designated Woronoco as a part of Springfield and also that all trading houses established in Woronoco shall contribute to the public charges. This shows conclusively that there were traders and hunters in Westfield nearly twenty years before the first permanent settlement.

On February 7, 1664, the Town of Springfield appointed Major Holyoke, Captain Pynchon, George Colton, and two men named

Ely and Cooley, a standing committee to have charge of public matters in Woronoco, including grants of land and the admission of new inhabitants.

As has been said, the land was granted on condition that improvements were begun within a year and that they were continued for five years. At the expiration of the five years, the grants were confirmed to all whom had lived up to the requirements. When the time came to make this confirmation it was found that a number of grantees had forfeited their grants through failure to live up to the requirements. Titles were confirmed to the following: George and Isaac Phelps, Captain Cook, Mr. Cornish, Thomas Dewey, J. Noble, David Ashley, John Holyoke, John Ponder, and John Ingersoll. Their land was between the two rivers near their junction. This was the first settled portion of the present city. In 1666, Benjamin Saxton was born, he being the first white child born in Westfield. He lived till 1754, dying at the age of eighty-eight. The first meetings conducted by the Rev. Mr. Holyoke for public worship, were held in 1667. In 1668, Aaron Cook, on behalf of the Town, petitioned the General Court for an additional grant of six square miles of territory. This grant was made on condition, that the people settle a minister within two years. A little later a petition for incorporation was presented to the General Court. This petition to the General Court for incorporation was endorsed by a vote of the people of Springfield. It was not unusual for a Town to strongly oppose the cutting off of any of its territory for the formation of a new town, so Springfield's ready compliance with the wishes of the people of Woronoco carried weight with the General Court. On May 28, 1669, Westfield was set off and incorporated as a separate town. The town was nine by four and a half miles in area, and sometime later additional territory was added, that included a considerable portion of what is now Russell and Montgomery.

Being a frontier town with no settlement between it and the Hudson River on the west and Canada to the north, Westfield was strongly fortified, with a palisade two miles in circuit, and a fort of logs built with a deep cellar, where the women and children could retire while the men were taking care of the Indians.

By 1676, many families had settled on farms — or land which they were making into farms by clearing — so remote from the little hamlet within the palisade, that it was thought best to get the people together for the sake of safety in case of an Indian attack. For this purpose a plan was adopted and approved by the General Court, for bringing the people into a more compact settlement. The plan was, for those who owned lots within the limits of the hamlet, to divide their lots with those who lived on their farms at a distance. In compensation, those in the hamlet received two acres of out-lying land for each acre of land in the hamlet that was given up. In 1674, Samuel Loomis was appointed ensign, and in 1676, John Modesley was appointed lieutenant in the local military company. It was in this year that such general fear was experienced in the settlements north of Springfield, on account of King Philip's War. The authorities in Boston had ordered the smaller and the out-lying settlements to be abandoned, and the people to go to the larger settlements for mutual protection against Indians. A few of the Towns objected strongly to abandoning their homes, especially was this true in Westfield. As soldiers and ammunition could not be spared by the Colony for the defence of the smaller towns, they were obliged to protect themselves. No organized attack was made upon Westfield, but the people were subjected to frequent sneaking raids by individual Indians or bands of three or four. They would lie in wait, watching for a chance to make a dash into the settlement, and in the consequent confusion they would kill, if the opportunity offered, and burn houses and destroy property. The settlers, of course, would not know whether there were one or one hundred Indians, so terror and confusion on their part greatly helped the Indians. By the time the alarm had called the men in from the fields, the Indians would have accomplished their purpose and have fled.

A young man named Dumbleton, from Springfield, was killed just after leaving the mill in Westfield; two brothers named Brooks, also of Springfield, were killed in Westfield while looking for signs of iron ore. On the same day, the Cornish home and the Sackett home and barn were burnt with all they contained and one of the settlers named Granger, was wounded by a bullet from an Indian's musket. On Sunday morning while

the people were in Church, Indians burnt Ambrose Fowler's house and barn and in the following week, Walter Lee's barn was burnt. Two men returning from working in the fields at Pochassic had narrow escapes from Indians; one through his quick wit and the other through his quick sight. The first was Mr. Phelps who, when he arrived at the ford of the Westfield River, saw three Indians and that they saw him. Mr. Phelps made it appear that that he was hunting for them and, clap-

SITE OF RICHARD FALLEY'S ARMORY, AT THE FOOT OF MT. TEKOA.

The lower wall is the armory; the upper is the dam forming the pond from which the power was obtained.

ping his hands, shouted to an imaginary force in the brush to come on and capture them. The other was Noah Ashley. Meeting an Indian near the Bancroft place, he leveled his gun at the same time the Indian did, but Mr. Ashley fired first. The Indian was followed for some considerable distance by his blood and then the trail was suddenly lost. A daughter of Mr. Sackett's second wife was captured by Indians from New York and was taken to the western part of that state. She married one of the braves and became one of the tribe. It is, of course, utterly

impossible to begin to imagine the strain all this was upon the men, or the agony of mind it was to the women. Battle was bad enough, but each man had a chance in a fight. In battle, death was expected and should a husband or son be brought home dead, the wife or mother knew that he gave a good account of himself before being laid low and that the precious life was given for the safety of the community. But this other fiendish work of the Indians in sneaking up behind a man while he was at work and murdering him, was heart-breaking and the women were kept on the rack all day, never knowing till the men returned from the field at night whether another loved one had been murdered. It was the suspense that was so hard to bear. The men, but especially the women, of Westfield deserve a monument to their splendid moral courage in refusing to abandon their homes when the General Court had ordered it. So many other settlers were obeying the order, rather hurriedly, the courage of the people of Westfield in remaining to protect their homes is the more notable.

In the French War was Dr. Israel Ashley, who was surgeon of a regiment. Dr. Ashley was a son of the first settler of that name. He was a graduate of Yale in the class of 1731, and was highly esteemed as a physician and surgeon. He died in the war at Stillwater. Eager Noble was also in the French War, enlisting while but a youth. General William Shepard, son of Deacon John Shepard, served as a soldier at different times through a period of thirty-three years and took part in two wars, from their beginning to their end. The Shepard family settled in Westfield in 1700, and William was born in 1737. At the beginning of the French and Indian War, when he was but seventeen, he enlisted as a private and three years later, he was a lieutenant in Abercrombie's army. At the age of twenty-two he was captain of a company in General Amherst's army. After six years of hard service, he having taken part in all of the principal battles, the war coming to an end, he returned to his farm in Westfield and gave it his most intelligent and energetic attention. When the war with Great Britain became a fact, Captain Shepard joined Washington in Roxbury and was commissioned a lieutenant-colonel. His Revolutionary record was of the best and cleanest. In 1780, he received a commission as

general and was assigned to the division of the army that was under the command of LaFayette, and he was with it till peace was declared. In the twenty-two battles in which he took part, he proved his sound judgment and earned a reputation for fine bravery and courage. As an officer, he was kind and sympathetic and so won the deep respect and admiration of the rank and file under him.

General Shepard joined the army at the early age of seventeen and between wars worked hard on his farm, so his "schooling" was rather brief. Notwithstanding this handicap, he was possessed of so great native intelligence, his intuition was so accurate and his judgment so sound, that probably no one was aware of his lack of education except himself. Although he was not a brilliant man nor an orator, still, he was continued in the public service of his town, county, state and country for many years. One of his strongest characteristics was an inherent honesty that made him great, and while he filled offices that had made other men of less scrupulousness rich, General Shepard lived and died a poor man.

After the war with Great Britain he was elected a member of Assembly, State Senator; a member of the State Executive Council; was sent to Congress repeatedly and was a Presidential Elector twice. He was a Commissioner of the State and of the United States, in the negotiations with the Penobscott Indians, and with the Six Nations. In all of his public offices, military and civil, William Shepard was an example of simple honesty, devotion to duty and successful effort. While Westfield may claim him with pride as her most illustrious son, the Nation claims him as one of its finest citizens.

After the Revolution the lack of money and consequent hard times was an excuse for some men, who were the opposite of General Shepard, to stir up riots. In 1787, these riots culminated in a brief rebellion that was led by Daniel Shays, of Pelham, who had been an officer in the Revolution. Shays' purpose was to capture the United States Armory in Springfield and General Lincoln had been ordered to march from Roxbury to oppose him. In the meantime, General Shepard had been ordered to take possession of the Government Post at Springfield. When Shays attempted to take the post he had about 1,500 men and General

Shepard had 1,100. General Shepard's determination routed Shays' rabble and his humanity saved great loss of life, for he refrained from shooting till he saw that further forbearance was useless.

Besides General Shepard, Westfield had other sons in the Revolution. When "that shot which was heard around the world" was fired at Lexington, Captain Warham Parks, Lieutenant John Shepard, Ensign Richard Falley and seventy men immediately started for Boston and Adjutant Russell Dewey served throughout the war, except for a brief period when he was ill. Captain Parks was promoted to a captaincy.

There was no more ardent patriot in New England than Richard Falley. The family originated on the Island of Guernsey and the name was originally spelled Faillé. The first American ancestor was Richard Falley who was kidnapped from his home in Guernsey and taken to Nova Scotia. From there he went to the then "District of Maine" and married Ann Lamb, and sometime before 1756, they moved to Westfield. Richard Falley, Jr., the soldier of the Revolution, was born in George's River, Maine, on January 31, 1740. His courage and patriotism, for which he was notable, was shown early in life. When but sixteen years old he enlisted in the Provincial army. At the surrender of Fort Edward he was captured by Indians and taken to Montreal by a Chief, who adopted him into the Tribe. Sometime later, he was ransomed by a lady, the price paid being sixteen gallons of rum. After his ransom, Richard immediately returned to Westfield.

After the battle of Lexington, he went with Captain Park's company to Roxbury, as ensign of that company, and in the Battle of Bunker Hill he commanded a company. His fourteen-year-old son, Frederick, was with his father at Bunker Hill in the capacity of drummer. The little fellow possessed his father's patriotic spirit and as the only thing he could do in that historic fight was to drum, drum he did so long as the fight lasted. The little drummer later became a major. In the Revolution Mr. Falley made guns for the Patriot army in Montgomery, Massachusetts. The site of the armory was a deep glen through which a small stream ran, at the foot of Mt. Tekoa. This place was chosen because its seclusion made it nearly impossible for the British to know anything about it. Mr. Falley's house — still

standing and occupied by Mr. J. J. LaValley, the Springfield artist, as a summer home — was situated on a tiny plateau jutting out from the foot of Mt. Tekoa. His workmen lived at Pochassic on the flats along the Westfield River, in the town of Westfield. Richard Falley died on September 3, 1808, and was buried in Westfield. Richard Falley, Jr., was the maternal grandfather of the Hon. Grover Cleveland, formerly president of the United States.

As has been mentioned, the Rev. John Holyoke, of Springfield, conducted the first religious services in Woronoco for a few months in 1767, when he gave up the ministry and was succeeded by the Rev. Moses Fiske, who preached as a candidate from 1668 to 1671.

The first settled minister of Westfield was the Rev. Edward Taylor, who was the minister till his death. In 1674, Mr. Taylor married Elizabeth Fitch, a daughter of the Rev. James Fitch who had trouble with the Saybrook Church, and removing with his adherents to the Thames River, became one of the founders of Norwich, Connecticut. One of the daughters of that union became the mother of President Stiles, of Yale College. Mr. Taylor died on June 24, 1728, in the eighty-seventh year of his age and the fiftieth of his pastorate.

The next minister was the Rev. Nehemiah Bull, a graduate of Yale in the class of 1723, who was ordained in 1726, two years before the death of Mr. Taylor, whose health was failing. Mr. Bull was principal of a grammar school in Westfield. His pastorate continued for fourteen years and ended with his death in 1740. The Rev. John Ballentine, a graduate of Harvard, succeeded Mr. Bull in 1741, and he was succeeded by the Rev. Noah Atwater of Hampden, Connecticut, a graduate of Yale in the class of 1774. Mr. Atwater was ordained in 1781, and was the minister for nineteen years. He died in 1802.

In 1796, the Westfield Academy was incorporated and in January, 1800, it was opened for work with General Shepard chairman of the Board of Trustees. The Town appropriated $2,000 toward its endowment and in 1797, the citizens of Westfield subscribed about $1,000 more to be added to the Town's appropriation. The Legislature granted one half of a township in Maine to the Academy which was converted into money for the school. The building cost $5,000 and Peter Starr was its first principal.

NORTHAMPTON.

A PETITION to the General Court was presented in May, 1653, for permission to settle and form a town, on land owned by the Indians and called by them Nonotuck. This petition was signed by twenty-four men and was endorsed by a petition from John Pynchon, Elizur Holyoke and Samuel Chapin, —the "three mighties" of Springfield—in which they urged the granting of the other petition, as the site for the proposed settlement was admirable and the proposed settlers well provided in spirit and estate for the enterprise. The equal of these three men has seldom if ever been found in any century or generation in Massachusetts, and the General Court showed that it considered their approval of the settlement sufficient, for the petition was granted a few days after it had been received, and the "three mighties" were appointed a commission to survey the land at Nonotuck, which later became Northampton.

On September 2, 1653, the land was purchased from the Indian chiefs, Wawhillowa, Nenessahalant and Nassachohee, for the usual composite consideration of wampum, clothing and various articles, much valued by the Indians, which may best be described as knickknacks. The territory purchased included the present Towns of North- South- East- and Westhampton, about 100 square miles.

On October 3, 1653, the proprietors held their first meeting, in Springfield, and agreed that any proprietor who had failed to effect a permanent settlement with his family, by the following spring, should forfeit his land. This meeting was attended by ten of the petitioners and ten other persons who had joined them. Of the twenty-four petitioners, William Clark, Edward Elmore, Robert Bartlett, William Holton, William Janes, William Miller, Thomas Root and John Webb, were the only ones to settle in Northampton.

Another meeting of the proprietors was held on November 15, 1653, when it was determined that the first twenty families to settle there, in the spring of 1654, should have forty acres, each

family, of the meadow land, and that no land could be sold or leased till after four years of residence, unless the Town voted to grant permission for such sale, or lease. Their desire was for a permanent settlement and the elimination of land speculation. It was also provided, that any property owner who left the settlement permanently before the expiration of four years, should forfeit his land.

Although the actual settlement did not take place till 1654, tradition says, that a family built a house near and to the east

SMITH COLLEGE, NORTHAMPTON.

of what is now Hawley street, in 1652, and that the family lived there during the winter of 1652, and '53. So Nonotuck was settled and Northampton incorporated in 1654. The different ways in which Nonotuck is spelled in old records, old letters and old books are confusing. Some of them are; Nolwottoge, Nalwottoge, Norwottocke. The meaning is not actually known, but it is supposed to convey the idea, that it is a place in the midst of a river. Both Hadley and Northampton are so situated, for Hadley is bounded by the river on the north, west and south; and Northampton, on the north, east and south, because of two great

bends in the Connecticut where Hadley and Northampton are situated. As Nonotuck was applied to both places by the Indians, this definition is at least a good one, if not the right one.

Among the settlers whose names have been continued for the 250 years since the settlement, were Samuel Allen, James Bridgeman, Robert Bartlett, Thomas Bascom, David Burt, Alexander Edwards, William Hannum, William Hulbert, John Lyman, Richard Lyman, John King, Nathaniel Phelps, Joseph Parsons, Thomas Root, William Miller, Samuel Wright, Isaac Sheldon, and John Stebbins, all of whom had made a settlement before 1659. From 1658, to '62, Alexander Alvord, Edward Baker, William Clark, Aaron Cook, Jonathan Hunt, Enos Kingsley, Eleazer Mather, Medad Pomeroy, John Strong, John Searl and John Taylor. After 1662, Preserved Clapp, Robert Danks, Samuel Judd, Thomas Judd, Caleb Pomeroy, Israel Rust and Solomon Stoddard, settled in Northampton.

The oldest portion of Northampton is the territory bounded by Market, Hawley, Pleasant and King streets. Up to 1658, all but six of the thirty-eight families had built their homes on those streets. As the number of inhabitants increased, homes were built in the vicinity of Main and West streets and across Mill River, in the vicinity of the northern end of South street, and a little later, a few homes were built down South street, near the claypits.

Nonotuck was rather thickly populated by Indians — up to the time of King Philip's War in 1675 — but they lived in peace with the English. Notwithstanding this fact, the inhabitants of Northampton felt that it was necessary for the English to have possession of the fertile meadow lands on both sides of the Connecticut River, because of their fertility, and because a settlement on both sides of the river would add greatly to the general safety in case of an Indian uprising. In order that this might be accomplished, they sold to the people of Hartford and Wethersfield who were in the midst of a Church war, in October, 1658, the meadow called Capawonk, which was the Indian name for Hatfield. This meadow contained nearly 1,000 acres. The money part of the price was merely nominal, being but £10, to be paid in wheat and pease; the other part was of great value and importance to the Northampton people. It was, that the purchasers

should effect settlements on both sides of the river and maintain them for seven years. The whole settlement was first called Newtown, but when it was incorporated in 1661, the portion of the settlement on the east side of the river became Hadley, and in 1670 that on the west side became Hatfield.

When the war with Philip began, in 1675, Northampton established a small guard and in the next year it consisted of fifty men. In 1677, the meeting-house was fortified, and in 1690, the village was surrounded by palisades. In the French and

A BIT OF DEAR OLD NEW ENGLAND.

Indian War of 1745, the log towers, called "mounds" were built, and the village was divided into fourteen sections in each of which one house was fortified as a place of safety for the women and children in case of attack.

Northampton's first minister was the Rev. Eleazer Mather. He was a son of Richard Mather and was born in Dorchester, Massachusetts, on May 13, 1637. He was graduated at Harvard, in 1656, and began to preach in Northampton in 1658. The meeting-house had been built three years before, but Mr. Mather was

not ordained till the Church was organized, on June 18, 1661. His wife was Esther Warham, daughter of the Rev. John Warham, the first minister of Windsor, Connecticut. Mr. Mather died July 24, 1669, and his widow married the Rev. Solomon Stoddard, his successor.

STODDARD-EDWARDS.

The Rev. Solomon Stoddard was possessed of so great a spirit and so great a mind; whose power of loving was so simple and profound; that he was one of the few ministers — or for that matter men — of very early times who lived in the *Love* of the Lord instead of the *Fear* of Him. His life, his example and his teaching have made Northampton famous for more than two centuries, for its broad-minded, catholic spirit in denominational matters. Not that the people of Northampton were, or are unfaithful to their individual Churches or Creeds, but rather, that they recognize the Christian-Church is *E pluribus unum.*

The Rev. Solomon Stoddard was ordained as the minister of the Church in Northampton, on September 11, 1672, by the Rev. John Whiting, minister of the Second Church of Hartford and John Strong, Ruling Elder of the Northampton Church. Mr. Stoddard was known all over New England, and was held in high esteem. His power over his auditors was great and some of the most notable revivals of his time were the result of his strong, earnest preaching. No better idea of Mr. Stoddard and his liberal views may be had, at a time when liberality was not popular in New England, than from the article by the Rev. Dr. George Leon Walker on: "Jonathan Edwards and the Half-way Covenant".

On November 5, 1672, two months after Mr. Stoddard's settlement, he put on record, as was customary, the different forms of covenant to be used in admitting members to the different privileges of the Church. One of them was a form to be used in admitting members into a state of education, and was known as The Half-way Covenant; the other was for the admission of members into full communion.

Prof. Alexander Johnston defines the Half-way Covenant as declaring, that baptized infants were bound to own the covenant and become church members, upon arriving at years of discretion

and that the Church was bound to accept them, if they were not of scandalous life and understood the grounds of religion; and that the Church was bound to baptize their children.

The full Covenant, if it may be so called, required Godliness, sanctification, personal experience of religion, as qualifications for full membership and partaking of the Lord's Supper.

The early Congregational Church, it seems, believed that the Sacrament of the Lord's Supper was a sort of religious luxury for sanctified members of that Church, until the Half-way Cove-

ROUND HILL HOTEL, NORTHAMPTON.

The old portion to the right was a famous school for boys kept by George Bancroft and John Cogswell early in eighteen hundred.

nant was presented, when a considerable portion of the Congregational Church believed, as did Mr. Stoddard, that "The Lord's Supper is Instituted to be a means of Regeneration". In other words, that this Sacrament was a source of spiritual courage, strength and help for such sinners as had repented of their sins and truly wished to get rid of them.

Mr. Stoddard preached to his people on this subject: "That Sanctification is not a necessary qualification for the Lord's Supper" and that "the Lord's Supper is a converting ordinance".

Mr. Stoddard's view, of course, broke down and obliterated the line of distinction between those who had only "owned the covenant" and those who, according to the general New England usage and the very express rules of the Northampton Church, had been admitted to complete membership.

Mr. Stoddard continued in the Northampton pastorate twenty-nine years after the first public proclamation of his views on this subject, and twenty years after his reply to Increase Mather's allegation of "Strange Doctrine" against him; time enough, as it proved for his views on this subject of the converting character of the Lord's Supper and the uselessness of any distinction between the half-way covenant and the full communion membership, to thoroughly penetrate and take possession of his congregation.

As it proved also, the same view, based largely on the great authority of Mr. Stoddard's name, extended to some other Churches in the vicinity, and at the period with which we are dealing it is quite proper to speak of it as the Northampton peculiarity; originating with the Northampton pastor and extending by reason of his influence to a few Churches around.

The successor to the Rev. Solomon Stoddard was his grandson, the Rev. Jonathan Edwards. He was ordained on February 22, 1726–7. The last trembling entry in the Church record made by his venerable and honored grandfather, Mr. Stoddard, was in regard to his grandson's ordination.

Jonathan Edwards continued the same policy in regard to the requirements for full membership in the Church, that had been his grandfather's for many years.

The doubtfulness of the propriety of admitting members into the Church who made no pretence to real Godliness, gradually increased upon Mr. Edwards, till he came to the conclusion that he could not with an easy conscience, be active in admitting any more members in the former manner (his grandfather's) without better satisfaction.

It is a significant token of the dead spiritual condition of things after what is called "the great awakening" in New England, from 1735 to 1743, that Mr. Edwards had to wait several years, after arriving at the aforementioned conclusion before any one applied for membership in the Church, upon whom the new test could be made. In December, 1748, a young man applied and in February, 1749, a young woman applied. Mr. Edwards stated to them both, his new views concerning the qualifications for communicants, i. e. a personal experience of religion. They both de-

clined. The young man, because he could not come up to the standard; the young woman, because though she was ready to testify to such religious experience, she was afraid, by what she had heard, that there would be a tumult, if she came into the Church in that way.

Her reason for not joining Mr. Edwards' Church seems to show that the liberal spirit of their former minister, Mr. Stoddard, had taken firm hold upon the people.

The announcement of the pastor's stand, that personal piety was a necessary prerequisite to complete membership in the Church and to sacramental privileges, threw the town in an uproar. The Church and the minister entered upon a futile and harassing series of attempts to find a common standing ground. The Church voted, overwhelmingly, that it would not hear the minister's arguments.

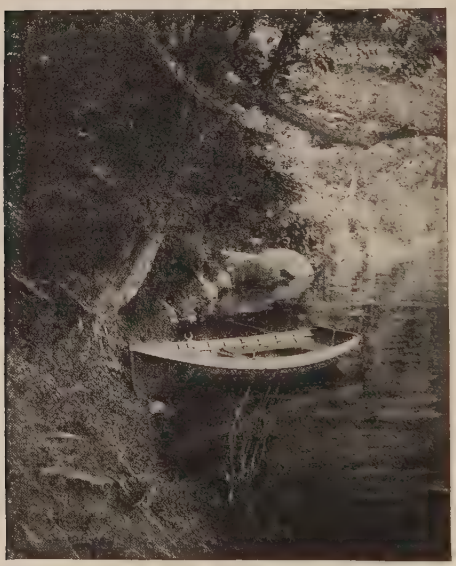
As he could not gain a hearing he tried to reach the people through a pamphlet, but even that the people would not have and Mr. Edwards complained, " that only twenty copies were brought to Northampton, and even those were not read ". On June 22, 1750, after twenty-three years spent as minister of the Church, Jonathan Edwards was dismissed and the dismissing body warned him " to take proper notice of the heavy frown of Divine Providence in suffering the church and its minister to be reduced to such a state as to render a separation necessary ".

Jonathan Edwards was a great man in his day, and a profound thinker. His great ability was known and confessed in Great Britain. This meant much, for the great men of Great Britain were little apt to acknowledge greatness in a Colonial. But, notwithstanding his undoubted greatness, from an intellectual standpoint, the life of Mr. Edwards and the seemingly unnecessary religious controversy which he started, suggests the idea that he was conceited and self-centered, and ambitious.

As the successor of his grandfather and minister of the Northampton Church, Mr. Edwards was merely one of many brilliant ministers. This was hardly satisfactory to a man of his make up. After following in the footsteps of his fine, great-hearted grandfather for many years, he finally discovered his own greatness, but no one else seemed to be aware of it — in just the way that he was — so, in order that he might impress his greatness upon his grandfather's people, he practically stamped his grandfather as being an ecclesiastical ignoramus and started a new system of

salvation of his own. And if, as tradition tells us, he ever uttered the sentiment; "Hell is paved with infants' skulls"; he stamped himself as being the prince of egotists, for the Master whom he professed to serve had, centuries before, declared that; "Of such is the Kingdom of Heaven".

This view of the Rev. Jonathan Edwards is suggested by his life and acts. He may have been a Christian, who was possessed of as great humility and earnest faithfulness as his grandfather, the Rev. Solomon Stoddard, but if he was, he possessed undoubted ability in concealing that fact. He was, however, from a purely intellectual standpoint, one of the greatest divines of the early Congregational Church.



"PARADISE," NORTHAMPTON, IN THE REAR OF SMITH COLLEGE.

William Edwards was the first American ancestor of that family. He was in Hartford for the first four or five years after its settlement and married the widow of William Spencer of that place. One child, Richard, was born in 1647, and there were three step-children.

Richard Edwards became a prominent citizen of Hartford. He was twice married and was the father of twelve children. The first child was Timothy, who was born in 1669. Timothy prepared for Harvard College and was graduated with honors, in the class of 1691. Three years later, he married Esther Stoddard, of Northampton, and went to East Windsor (then called Windsor Farms) where he was minister of the Church for sixty-three years. Jonathan, who became the profound thinker and ecclesiastical agitator, was born in East Wind-

sor on October 5, 1703. He, with several other boys, was fitted for Yale by his father. Some idea of the profound scholarship required in those days for a College degree may be had when it is known that Jonathan was graduated from Yale just before he was seventeen years old, so, if the course was four years, he passed his entrance examinations just before he was thirteen.

Mr. Edwards remained in New Haven for two years after being graduated, occupying his time with several studies, some of them being preliminary to the ministry. When but nineteen, in 1772,

JONATHAN EDWARDS' ELM, NORTHAMPTON.

he was asked to supply the pulpit in a Presbyterian Church in New York, where he remained for nine months. This congregation was composed of a portion of the First Presbyterian Church which was dissatisfied with the minister, and so withdrew to a small building on William street, between Wall and Liberty streets.

While in New York, Mr. Edwards received a call from the Church of Bolton, Connecticut, a hill-town about fifteen miles east of Hartford. This was most pleasing to his parents and sisters, who lived in East Windsor, and seemingly so to young Edwards,

for being so near, he could frequently see them. Mr. Edwards accepted the call on November 11, 1723, but although the Church kept the place open for two years, he never went there. The reason was, that at the time of his acceptance he was appointed as a tutor in Yale College. As the head of the College, Rector Timothy Cutler, and one of the tutors, had become Episcopalians, Mr. Edwards was persuaded that it was his duty to accept the tutorship as a sort of counter-irritant to the contagion of Episcopacy, which the Orthodox Church (meaning the only right Church) regarded with consternation. As has already been said, Mr. Edwards became the minister of the Northampton Church in 1727.

IN "PARADISE." SMITH COLLEGE, NORTHAMPTON.

While in Yale Mr. Edwards became acquainted with the girl who later became his wife, as have so many Yale men of later generations. Sarah Pierpont was but thirteen years old when the young student fell in love with her. In a written description of her he says; "She is possessed of wonderful sweetness, calmness, and universal benevolence of mind. She will sometimes go about from place to place singing sweetly, and seems to be always full of joy and pleasure, and no one knows for what. She loves to be alone, walking in the fields and groves, and seems to have some one invisible always conversing with her".

Evidently, a precocious and somewhat uncanny young person, but she captured Jonathan Edwards' affections and they were married after he had been installed in Northampton.

Jonathan Edwards was honestly possessed of his characteristics for his father, the Rev. Timothy Edwards, minister of the East Windsor Church, was a man of great will and stubbornness; so

great, that he was willing to see the Church disrupted and Christianity smirched, rather than yield his point or his self-constituted absolute authority. They were both, from an intellectual standpoint, great divines, probably the greatest of their day in America, with few, if any superiors in the Old Country, but both were possessed of what may be described as intellectual vanity and pride of ecclesiastical power, that governed all their acts as ministers. Neither was content to be "the first among equals". Had they been born Romanists instead of Protestants, nothing less than the Pontifical Chair or the Generalship of the Company of Jesus would have satisfied their ecclesiastical ambition. The elder Edwards showed these characteristics in the historical "Joseph Diggins' case", in the East Windsor Church.

The Rev. John Hooker was the fourth minister. He was a descendant of the great preacher, the Rev. Thomas Hooker, Hartford's first minister. He was settled in 1754. Mr. Hooker was born in Farmington and was a graduate of Yale, in the class of 1751. His death occurred in the twenty-third year of his pastorate and the forty-eighth of his age, on February 6, 1777.

The Rev. Solomon Williams was ordained as the fifth minister of Northampton on June 4, 1778, eight years after being graduated at Yale. He died at the age of eighty-two, after fifty-six years as minister of the Church, on November 9, 1834. Mr. Williams married Mary Hooker, daughter of his predecessor, the Rev. John Hooker, in 1779.

EASTHAMPTON.

THE territory comprising the Town of Easthampton was purchased from the Indians by John Pynchon, of Springfield, in 1653, and was a part of Northampton till its incorporation in 1809. Before that year, Easthampton possessed the privileges of a town, except that the people were obliged to vote in Northampton and were not represented at the General Court, individually, the representative of Northampton being their representative.

An interesting item of the purchase price paid by John Pynchon was the plowing of sixteen acres of land in Hadley. The Indians, no doubt, considered this the most valuable part of the purchase price. It may be easily understood, that the turning up

of sixteen acres with the primitive implements possessed by the Indians, or, even with spades, was slow and tedious and not nearly so good, from a crop standpoint, as the deeper work that would be done with a plow. While the Indians relinquished a vast territory for 600 feet of wampum, ten coats and the plowing, they were well paid, notwithstanding the fact that there are some Quixotically sentimental writers who persist in stating that the English robbed the Indians in all real estate transactions. Besides the price paid for the land, the Indians retained the right to hunt and fish where they liked, and to live and cultivate, under certain reasonable restrictions. The right to make improvements and profit by those improvements in the future, was about all the Indians sold of their rights. The right to improve was something upon which they set no value; something they would not have taken advantage of had they known they possessed it.

Easthampton was a favorite locality with the Indians. The situation of Nashawannuck, as they called the territory, met with their requirements for a village. The rivers, lowlands and surrounding hills and mountains, provided all the fish and game and fur-bearing animals they could possibly require. So, although they sold the land, they did not deprive themselves of the shad and salmon, which were plentiful in the Manhan River, or the deer, bear, beaver, and other fur-bearing animals.

The first settlement was at Pascommuck, near the foot of Mt. Tom, where John Webb built a log house some time before 1670, the year in which he died. Up to the war with King Phillip, in 1675, the Indians had lived peaceably near the white settlers. In that year, they all left to join Phillip and as they never returned, it is probable that the majority of them were killed. The first building erected upon the site of the present village of Easthampton was a sawmill, about 1674, and in 1686, or 1687, Samuel Bartlett built a gristmill, on the *Manhan near the falls. There seems to be little or no definite information in regard to the year the first dwelling was built in this part of Easthampton. This mill and the surrounding land was given to Joseph Bartlett by his father Samuel, in 1705. It may be, that the reason there was no permanent settlement sooner was due to a fear of trouble with the French and their Indian friends. However that may be, the

* The Indian word was Munhan, the island made at the "Ox Bow" of the Connecticut at Mt. Tom.

people did not go there to make a settlement, for some reason, till about 1725. Joseph Bartlett, and Jonathan Clapp and his nephew, lived there in 1725, and when Bartlett died in 1755, he divided his property between his brothers and the Clapps, as he had no children. The greater part of it was given to the Clapps, who were relatives. This Joseph Bartlett was the principal man of the place, as well as the first permanent settler in that portion of the town that is now Easthampton village. He kept the first tavern, for which he was given a license in 1727, and continued to

WILLISTON SEMINARY, EASTHAMPTON.

keep it up to his death, eighteen years later. He seems to have been the first person to give money toward the building of a church. The property which he willed to his brothers was given with the agreement, that they should pay £4 8s 11d to the Church that first held public worship and administered the Sacraments. Up to the building of the first church, religious services were held in Bartlett's tavern. About 1726, there were two or three families by the name of Wait, who settled in Easthampton, but later, they moved elsewhere. David Bartlett, a brother of Joseph, built a house there. In the Revolution, Colonel Horsford died from

small pox in David's house, he having been carried there from Northampton. The Rev. John Hooper, who succeeded Jonathan Edwards in Northampton, also died of small pox in this house, soon after the death of Colonel Horsford.

In 1744, Benjamin Lyman and Deacon Stephen Wright moved to Easthampton, Deacon Wright's house being in the limits of Southampton when that town was organized. Both of these men had sons who were in the fight near Lake George, on September 8, 1755. Lemuel Lyman was but nineteen years old at the time. His bullet pouch saved his life for the bullet that struck it did not enter his body. This pouch is still in the possession of members of his family. There is a tradition, that the enemy coated their bullets with poison, so it was only necessary for a bullet to break the skin to cause death. Lieutenant Asahel Clark, of Easthampton, also took part in the fighting of that day, he being in the fort near Lake George, where the enemy was repulsed. He was also in the attack upon Ticonderoga three years later, when the British were defeated.

Although the settlement of that portion of the town, now occupied by the village, was delayed for so many years, there was a small settlement in that portion known as Pascommuck, at the foot of Mt. Tom (Barber spells this word, Paskhomuck), where John Webb built the first house. In 1700, Moses Hutchinson, John Searl, Benoni Jones, Samuel Janes and Benjamin Janes, settled there with their families. On May 24, 1704, this little hamlet was destroyed by Indians and nearly every person being killed or taken captive. The Indians were on the verge of starvation, but why, does not seem clear. At any rate they had been over to the Merrimac River in the hope of finding game or fish, but with no success. On their return westward, they expected to with no success. On their return westward, they expected to go to Westfield, but all the rivers were over their banks, the floods of that spring being the greatest known up to that year, so they could not cross the Westfield River. Several of the Indians in the band knew of the little settlement at Pascommuck. These suggested that they could probably obtain food there. The evening before the attack, all of the Indians ascended Mount Tom to get a view of the hamlet. They found the land almost entirely covered by the flood and the little hamlet so situated that no as-

sistance could be given from Northampton because of the water. The inhabitants seem to have been particularly careless in regard to protecting themselves from attack. The only thing resembling a fort, or place of refuge, was the house of Benoni Jones, which was surrounded with a low palisade. This the Indians burnt down, and when Patience Webb, aroused by the noise and flames, looked out of the window, they shot her through the head. A weak attempt at defence was made and finally all were killed except Benjamin Janes and a few of the youths who were reserved to be taken to Canada. Janes escaped by running down to where he had a canoe hidden, in which he paddled to Northampton and gave the alarm.

Captain John Taylor and a troop of cavalry immediately started in pursuit. They caught up with the Indians on the way to Westfield, not far from Mt. Tom. As soon as the Indians knew they were being pursued they tomahawked all the youths whom they had saved for captives, except one, but were not able to scalp all of them as the soldiers were too near. This one exception was Elisha Searl, whose quick wit prompted him to grab up one of the Indians' packs and run with them to show that he would be no hindrance to them. Captain Taylor was killed by the first fire of the Indians. They made their escape over Pomeroy Mountain, where they tomahawked and scalped Mrs. Benjamin Janes, leaving her, as they supposed, dead. She was found by the pursuers and as there was still life, they carried her to Northampton where she finally recovered and lived to the age of eighty. It was her husband who escaped by the canoe to give the alarm. They later moved to Coventry, Connecticut, where he was deacon of the Church for many years. Mrs. John Searl survived a murderous blow from a tomahawk, although she was in a somewhat critical condition at the time. Four months later, she gave birth to a daughter. Mrs. Moses Hutchinson managed to escape before they had gone far.

Elisha Searl, the son of Mrs. Searl who recovered from the tomahawking — the youth whose quick wit saved his life, had a somewhat romantic experience. He was taken to Canada and being kindly treated he became fond of the French and the free, unhampered life that he lived with the Indians. He was converted to the Roman faith. Many years later, when he returned

to his old home for a visit, he at first refused to remain to settle down to the, in comparison, dull life of Pascommuck, but finally Captain Benjamin Wright and Thomas Stebbins persuaded him to remain, and as an inducement they procured for him a lieutenant's commission in the Colonial forces. There is a tradition that Lieutenant Searl's faith in Roman Catholicism was greatly shaken several years before his return to his old home, as he was setting forth on a journey. He asked the priest what he should do while away in regard to confession. The priest replied, that he could confess to a tree as that would do as well. Of course Searl was surprised and when he told his Pascommuck friends about it they were shocked, but both he and they utterly failed to understand that all the good Father wanted was a confession of sins and that, as the confession was really made to the Creator, it made little difference whether the words were spoken to a tree or a priest.

PAYSON CHURCH, EASTHAMPTON.

To return to the attack by the Indians; another person to escape from the tomahawk was Samuel Janes, one of the youths who was knocked on the head at the time Captain Taylor and his cavalry appeared. Ten of the Indians who made the attack upon Pascommuck, went to "the lower farms", near Smith's Ferry on the Connecticut River, where the only house was that of Captain Benjamin Wright. As he and Thomas Stebbins, then a young man, were the only occupants of the house, the Indians thought to overcome them easily, but a shot from the house broke an arm of one of the Indians and so made them cautious. They

then tried to set fire to the house by shooting blazing arrows onto the roof. As there was no water in the house, Stebbins tied a feather bed about himself for a protection from arrows, and then went out to the well and drew water to put out the fire on the roof. The Indians dared not make a rush, for Captain Wright's gun was in the hands of a man who shot straight. Finding they must fight to capture the men, the Indians withdrew. There are thousands of instances, in the history of New England, where the attacking Indians withdrew from an inferior number of determined men, whom they knew they must fight to overcome. All of these instances prove, that while the Indians were brave they were entirely lacking in courage, and on the other hand the courage of the settlers was often far greater than their bravery.

There were murders committed at different times for a number of years after this attack of 1704. In 1708, Samuel and Joseph Parsons were killed near Pascommuck and in 1724, Nathaniel Edwards, 2nd., of Northampton, was killed and scalped, while on his way home from the Easthampton meadows with a cart loaded with produce. There were several men with carts who were keeping together for mutual safety. At the fording place of the Manhan River, Mr. Edwards was delayed for a brief time while the other men had gone on. Just as he was crossing a brook, near the ford, he was shot. His negro farm hand, who was asleep on the load, woke up just in time to see his master scalped. The horses continued on to the top of the hill, when the negro unhitched one of them and rode after the other men and told them what had happened, but the Indians were never caught.

In King George's War of 1744, Joseph Bartlett's and Major Jonathan Clapp's houses in Easthampton were fortified, and so was Samuel Janes' at Pascommuck.

It is said, facetiously no doubt, that the irregular boundary lines of Easthampton were caused by the desire of the different settlers, at the time of the organization of the town, to either be in the town or out of it, and that the lines were run accordingly.

The western portion of the town, where the lines are the most irregular, was first settled by Eldad Pomeroy and Samuel Pomeroy and their sons, about 1732. Soon after, Sergeant Ebenezer Corse settled in the western portion, on the plain, and then fol-

lowed Stephen Wright, Aaron and Benjamin Clapp. Corse was reputed to be a man of great courage and fearlessness. When other settlers were going to the larger settlements for safety, at the times Indian attacks were feared, Mr. Corse always remained to defend and protect his home. In the northern portion of the town were the families of Joseph and Titus Wright, who went there in 1750, and in the southern portion of the town was Bildad Brewer.

PULPIT ELM, EASTHAMPTON.

In 1773, an effort was made to organize what is now Easthampton into a district. At this time the territory belonged to Northampton and Southampton. But nothing was done, as Southampton strongly objected, and, too, the Revolution was fully occupying the attention of the General Court, and the people of the towns concerned. There was another attempt in 1781, and '82, but the district was not organized till 1785, with about sixty families from Northampton and fifteen from Southampton, within its bounds. On November 17, 1785, the Church was organized with seventy-two members, in the home of Captain Joseph Clapp. The frame for a church had been set up in the spring of that year, but the building was not entirely finished till 1792. In 1786, a committee was appointed to obtain the bequest of Joseph Bartlett of £4 8s 11d to the first church in which worship should be held. This sum had grown by accumulation, to £14 1s 3d, and was used for the purchase of a Communion service. In that year the Rev. Aaron Walworth preached to the people, but he did not become their settled minister although he was invited to do so.

On August 13, 1789, the Rev. Payson Williston, the first minister, was ordained, in the twenty-sixth year of his age. Mr. Williston was born in 1763, in West Haven, Connecticut, his father being the Rev. Noah Williston. For several months be-

fore 1779, he was in the Continental Army. He then entered Yale with the intention of entering the ministry, and was graduated in the class of 1783. Among his classmates were the Hon. David Daggett, a well known and brilliant lawyer; the Hon. J. C. Smith, who later became Governor of Connecticut; and the Rev. Dr. Holmes and the Rev. Dr. Morse. Mr. Williston studied for the pulpit under the Rev. Dr. Trumbull, of North Haven. In the year following his settlement, he married Miss Sarah Birdsey, daughter of the Rev. Nathan Birdsey, of Stratford, Connecticut. In March, 1833, Mr. Williston resigned, because of advancing years, after forty-four years of faithfulness and devotion to the parish in which he was beloved. His death occurred in January, 1856, at the great age of ninety-two.

The first school in Easthampton was at Pascommuck, in 1739, in which year the Town of Northampton appropriated money for its support. The salary of the teacher was six shillings a week and he was to pay his board out of that sum. Obadiah Janes, Philip Clark and Joel Parsons were the earliest teachers of this school. Williston Seminary, one of the notable preparatory schools of the country, was founded by the Hon. Samuel Williston in 1840.

The first attempt at anything like manufacturing, was a fuller's mill, which was run by Jonathan Clapp, in 1780, in a portion of the old grist-mill. Not long after that year, Captain Joseph Clapp built a mill in which he fulled, dyed and dressed the cloth that was woven in the different homes of the community.

About 1792, Easthampton had a library association, consisting of thirty members who paid two dollars each to become shareholders. The Rev. Payson Williston was the librarian for thirty-five years.

Besides the first tavern, opened by Joseph Bartlett in 1727, Major Jonathan Clapp, a nephew of Mr. Bartlett's, kept a tavern which was well known all over western New England. It was a place of rest for travelers to and from Vermont and Connecticut. Major Clapp was a keen business man as is shown by an anecdote that is told of him. In the winter of 1760, there was a fall of four feet of snow. This was immediately followed by rain and hail to a depth of eight inches forming what was known as "The great crust". Of course, all communication was cut off

between the larger towns and the country, supposedly, and Major Clapp turned this supposition to profitable account. Finding that the crust would easily bear himself and his horse, he went to Hatfield, where he purchased a drove of cattle and then continued, on the crust, to Boston. As he was the first man in Boston with cattle he sold them for a large price and netted a sum equivalent to $333, with a time outlay of less than ten days. The old Bartlett tavern was taken by Captain Joseph Clapp, a son of Major Clapp, in 1793. The Clapps were the tavern and hotel keepers in Easthampton for about one hundred years.

SOUTHAMPTON.

THE history of Southampton is interesting from the fact that it is commonplace; that it was not the home of "one of the Nation's great men", or of even the State's great men; that no event of Colonial, State or National importance ever took place within its bounds; that, so far as is known, no great man ever spent the night there, or even passed through the town; that no powder was ever burnt within its bounds in the conflict with George III; that it cannot even boast, as can its sister towns of New England, of an Indian deed or that the land was purchased from the Indians; that it cannot fall back upon one single man, incident, or occurrence, upon which to boost itself into historical prominence. And yet the history of Southampton is grand for it is the history of a fine, hardy community — morally, mentally and physically — of men and women who, living remote from the epoch making centers, devoted their simple lives to their fields and their spinning wheels and to the grand work of building up, in themselves and their children, a true type of New England manhood and womanhood.

An old man from one of the other Hamptons, who was reputed to be an authority on local history, replied to a question: "No, there haint never been no hist'ry written of So'thampton, 's I know of. There warnt never anythin' happend there to write about".

So, while it is true that the men and women of Southampton did *not* make National history *in* Southampton, it is equally true that no town gave more generously and cheerfully of its loved sons and its substance to help make the history of the Colonies in the French and Indian wars, and of the Nation in the Revolution, than this same town in which "nothin' haint ever happened to write about".

The first settlers of Southampton were Judah Hutchinson and Thomas Porter who made their pitch in 1732, but at that time the territory, which became Southampton in 1753, when the town was incorporated, was but a precinct of Northampton. The words precinct and parish meant the same in those days. In 1733, these men were joined by fourteen other settlers and between this year and 1740, fourteen families joined the little settlement. The first meeting of qualified freeholders in the precinct was held in 1741,

and on June 8, 1743, the first Church was organized with the Rev. Jonathan Judd as its minister, and Waitstill Strong and John Clark its deacons. A notable company of clergymen were present to ordain Mr. Judd. They were the Rev. Messrs. Edwards, of Northampton; Hopkins, of West Springfield; Woodbridge, of South Hadley; Parsons, of East Hadley (Amherst); Williams, of Hadley; Woodbridge, of Hatfield; and Ballentine, of Westfield. The ordination sermon was preached by the Rev. Jonathan Edwards.

Mr. Judd was given as settlement, 200 acres of land, £100 old tenor, £125 old tenor to be given in work upon his house. His salary was £130 old tenor for the first, second and third years and was to be increased by £5 each successive year till the annual sum of £170 was reached, and later the people gave him his firewood. Mr. Judd was minister of the church for sixty years, death at the age of eighty-three, in 1803, ending his long and useful pastorate.

Payments of salaries and settlements of ministers are frequently given as being a certain number of pounds, "old tenor", and when it so is given, the salary always seems large for the times. This may be accounted for by the fact that old tenor was depreciated money. About 1690, paper money was issued to defray the expenses of the expedition against Quebec. As these bills were not redeemed, except by a new issue, the bills depreciated till it required seven and a half pounds to equal one pound in gold or silver. In 1750, they had become so worthless that a debt of £11 old tenor could be paid with £1 in gold or silver.

In the year in which Mr. Judd became the minister of the Southampton Church the horrors of an Indian war were staring the people in the face. At this time, Southampton was a frontier settlement, for to the north-west there was not a settlement between it and Canada to give warning of the approach of hostile Indians. That they might be prepared, should the Indians attempt to reach the large Connecticut River towns of Northampton, Springfield and Hartford, through the unbroken wilderness to the north-west, Mr. Judd's house was turned into a fort or place of refuge, by surrounding it with a palisade. A watch-tower was built at the west end of the house, which was entered through one of the windows of the house, on the top of which sentinels were stationed to keep constant watch for the approach

of Indians. Jonathan Bascom's house was also fortified. Although the people were in constant dread, it was necessary that the work in the fields should go on, otherwise a fight with starvation would be occupying the people, and a fight with starvation would be much more one-sided than a fight with Indians. So, when the men went into the fields to work, they all carried their arms and one or more, as the occasion required, would be placed on elevations to give warning should Indians appear. When the men were in the fields the women and children occupied the fortified houses. After a time the people regained confidence and the women and children remained in their own houses while the men were away.

In 1745, Elias Lyman, of Southampton, was in the army, under the command of General Pepperell at the reduction of Cape Breton. Not once in that year were any Indians seen within the town, but in 1746, on August 25, a band of them came to the town and entered the deserted homes of Aaron and Elisha Clark, destroying everything they did not steal. Thinking that they had been discovered, the Indians fled to Pomeroy Mountain, where, on the west side, they killed six cattle and a horse and wounded several other animals.

Two weeks later, the Indians were again in Southampton. This time they tried their cunning to entrap one or more victims that scalps could be hung at their belts; that they could get the foundation for something to brag about in camp; a fine fairy story that would grow in size and detail and in the number of the settlers whom they had beaten in the fight. But the tale of Indian daring and bravery and cunning was never told — by the Indians — for something got into the machinery and the exhibition did not come off. That something was a white man, named Samuel Danks.

The Indians had laid their plans carefully by preparing an ambush near some bars, where the cows were driven through to pasture, and midway between two of the settlers' homes. The cows were found in the pasture by the Indians and were driven back into the brush as far from the bars as possible, that whoever came for them would have to pass the bars — and the ambush — to look for them. The Indians were evidently not aware that cows have a habit of feeding toward home as the milking time

approaches at sunset. When the cows were discovered to be nearing the bars, one of the Indians was sent to drive them again to the back of the pasture. It so happened that Danks went to the pasture by a shorter route, from the place where he was at the time, than by the bars. Not seeing the cows in their accustomed place near the bars, he started up the pasture to find them, with a feeling that there was something queer about it. When he came in sight of the cows and saw their restlessness, he was as alert and vigilant as the most crafty Indian. He remained perfectly quiet, concealing himself, and watched. Soon he saw the Indian trying to keep the cows from going toward the bars, when he quietly slipped away and gave the alarm. The Indians disappeared, evidently convinced that the settlers were too watchful for it to be safe for them to attempt anything more in Southampton for some time. They were not again seen in the town for nearly a year.

The winter of 1746 and '47 was a very hard one for the people of the settlement, for the crops had nearly failed. In the first place, the grain crop was light and on August 12, a heavy frost killed almost the whole crop of corn.

In the early autumn of 1747, eleven months after the ambush at the pasture, the Indians began a series of murders and destruction of property, which finally became so dreadful that the little settlement was totally deserted for several months. About five o'clock in the afternoon of August 27, 1747, Elisha Clark was surprised while threshing grain on the floor of his barn, and killed by Indians. How many there were of them is not known, but there must have been at least seven for when the neighbors found his body they saw that it had been pierced by seven bullets. The neighboring settlements were informed and armed men from all about went in search of the murderers. They found that the Indians had killed cattle as they fled and that they had camped in Easthampton, on the place where the home of Noah Strong was situated in 1840. The Indians, knowing the forest and its trails much better than did the settlers, escaped.

On May 9, 1748, Noah Pixley was killed in broad daylight by Indians, as he was returning from pasturing his cows. The people in the hamlet first heard one shot, and then three, in rapid succession, as if they had been fired as a signal, and then other

shots were heard. Notwithstanding that so many shots had been fired, Pixley's only wound was in one of his arms. He ran from the Indians, but they overtook him and in their haste to scalp him a portion of his skull was cut away with a tomahawk. The inhabitants armed themselves and started in pursuit. They chased them as far as the home of Samuel Burt, who with his family were away, so the Indians did not stop there but continued their flight and escaped.

However brave were the men, or willing were the women to share their dangers, it was more than human nature could stand. Besides the constant dread of unexpected attack in their homes, it was dangerous for the men to work in the fields, even with an armed guard present. The Indians' mode of attack, by making an unexpected dash, killing one or more and then fleeing to the forest where they were at home and the settlers were strangers, handicapped the settlers greatly, but in a fight to a finish, the settlers would have been on even terms with the Indians. So they decided to abandon their farms and homes. Many of the families went to Northampton; Mr. Judd, the minister, and his family went to Suffield, where his wife had relatives. About two months later, on July 19, seven families returned to Southampton to protect their own and their neighbors' homes. In the autumn nearly all of the people had returned, and in the winter the minister and his family rejoined the settlement.

Seventeen hundred and forty-eight was a trying year for the people. The fields lying uncared for during the previous summer, after the flight, produced but little food for man or beast, so, besides the Indians they had famine to contend with, and then three of the foremost and most useful men of the settlement died. They were Ezera Strong, Noah Sheldon and Moses Wright, all original settlers. That winter of 1748 and '49 was a terrible one, with the murders by the Indians, the three deaths of valued neighbors and the lack of food for the people and their animals. Hay was brought for the live-stock from Northampton on horseback. The people needed all of that spirit of undaunted courage and bravery; of determination to not give up, but to stay and conquer every hardship and adversity, that made New England "The place where we grow Men." Added to all this, there was a drought the next year, in 1749, which lasted from March into

July with but one shower in all those weeks. At last, when the rains did fall, the courage of the people was repaid, for they gathered fine crops of all kinds and they had no further trouble with the Indians.

In 1750, a new prosperity arrived. The neglected farms were again worked and produced full crops; new families from other parts joined the settlement and new houses were built, and renewed attention was given to the education of the youth of the community. In 1751, Waitstill Strong, Jr., Eleazer Hannum and Stephen Sheldon were appointed a committee to have charge of the building of a schoolhouse. In 1753, the Town of Southampton was incorporated and the first time that name was used in the town records was on March 5, of that year.

In 1755, when the army was raised to take Crown Point, ten men of Southampton joined it and two of them, Eliakim Wright and Ebenezer Kingsley, Jr., never returned. When Fort William Henry was surrendered to the treacherous French, in 1757, upon the promise that they would not give the surrendered men over to the Indians (which was what the French did) Joel Clapp and Nathaniel Loomis, of Southampton, escaped, naked, from the Indians after a terrible run of fourteen miles through the forest.

When the war with Great Britain began, the men of Southampton were ready to fight and die, if necessary, for the rights of the Colonies and for independence. So many young men joined the Patriot army that hardly one of them was to be seen in Church. Those men of Southampton who were too feeble, or for any other reason could not join the army as fighters, joined the army as wagon drivers, loaders, in fact in any capacity suited to their strength, while still others banded themselves together at home to work the fields, that crops might be raised for the families of those who were smelling powder burnt in fierce battle, and that the soldiers might be supplied with food. In this small settlement of unselfish patriots, who lived in the town "where nothin' didn't ever happen to write about", the Rev. Jonathan Judd stands out as an example of the unselfish patriotism which distinguished so many of New England's clergymen. In 1768, when the first suspicion of trouble with the Old Country became almost a certainty, the Town records show, that Mr. Judd volunteered to meet a committee from the people, for the purpose of

reducing his salary to the lowest living point, so that the people could have that much more to devote to the common cause.

Deacon Elias Lyman, who had already been a delegate to the Provincial Congress, which met in Concord on October 11, was in 1775, again sent to the Congress, at Cambridge, and Jonathan Judd, Jr., Samuel Burt, Elias Lyman, Aaron Clark, Jonathan Clark, Timothy Clark, Samuel Pomeroy, Samuel Clapp, and Israel Sheldon, were appointed a Committee of Correspondence for the Southampton district. The people voted nine days after the fight at Lexington, to pay two-thirds of the cost of the provisions for Captain Lemuel Pomeroy's company, and a committee was appointed to collect the provisions and send them by wagon to the army.

The Rev. Jonathan Judd, who was for sixty years the minister of the Southampton Church, the son of William Judd, was born in Waterbury, Connecticut, on October 4, 1719. He was a great-great-grandson of Deacon Thomas Judd, the first America ancestor of the Judd family in New England, who came from England in the Rev. Thomas Hooker's company, in 1633, and went with him to Hartford from Newtown (Cambridge) where he lived for a time, and then moved to Farmington and was the first representative of that Town to the General Court. After the death of his wife he moved to Northampton, and there married the widow of Thomas Mason.

Mr. Judd, the first minister of the Southampton Church, was educated at Yale, graduating at the age of twenty-two, in the class of 1741, which was one of the famous classes of Yale's youth. Among his classmates were William Livingston, who became Governor of New Jersey; and the Rev. Drs. Samuel Hopkins, Samuel Buel, Richard Mansfield, and Noah Welles. Mr. Judd was ordained in the November after graduation and married Silence Sheldon, daughter of Captain Thomas Sheldon, of Suffield, previously of Northampton. They had four sons and three daughters. Mrs. Judd died in October, 1783. Seven years later, in 1790, Mr. Judd married Ruth, the widow of the Rev. Adonijah Bidwell, of Tyringham. Mr. Judd died at the age of eighty-three, in the sixtieth year of his ministry in Southampton, on July 28, 1803, and his second wife died in her eighty-sixth year, in December, 1815.

In theology, Mr. Judd was equally as liberal as was the Rev. Solomon Stoddard, of Northampton. He was a member of the council that dismissed the Rev. Jonathan Edwards from the Northampton Church, as the result of Mr. Edwards' "infallibility" pronouncement, which practically declared his grandfather, the Rev. Solomon Stoddard, whose successor he was, unorthodox, misguided and totally wrong.

Mr. Judd's successor was the Rev. Vinson Gould, who became his assistant, on August 26, 1801, on account of Mr. Judd's failing health. In Mr. Gould's pastorate, new interest in education was aroused by the opening of Sheldon Academy, which was largely made possible through the generosity of Silas Sheldon. Had this institution grown, as did the Collegiate Institute, of Saybrook, the name of Shelden would be as well known in the educational world as is that of Yale. His gifts of money were as large as were Governor Yale's. All of his money was made on a farm, rather unproductive, by his personal labor and energy while Governor Yale's great fortune was partly an inheritance and partly his salary as Governor of the East India Company. The comparison is not to disparage Governor Yale's much needed generosity, but to emphasize Mr. Shelden's magnificent munificence. His gift toward establishing the Academy was $2,500. Besides this, he gave in his life time, $1,000 to Amherst College; $1,000 to the Hampshire Education Society and many smaller gifts for other public purposes. Several young men were enabled to study for the ministry because of the money he loaned them and, having no children, he adopted several and gave them good educations. This interest in educational matters continued and increased through the generations that followed. While Southampton has remained a frontier, back-woods settlement, geographically, it is doubtful if any other town in the United States, similarly situated and of the same small population, has sent as many men to college and into the professions as has Southampton, where "nothin' didn't ever happen to write about".

The Rev. Vinson Gould, Mr. Judd's successor, was born in Sharon, Connecticut, in August, 1774. In 1795, he entered the sophomore class of Williams College and was graduated in '97. Then, for a year, he was in charge of the Sharon Academy, when he gave that up to study for the Church under the Rev. Dr.

Backus, of Somers, Connecticut. From October, 1800, to June, 1801, he was tutor in Williams and then went to the Church in Southampton as assistant to the venerable Mr. Judd. Mr. Gould married Mindwell, the only daughter of Dr. Sylvester Woodbridge of Southampton. It became evident that Mrs. Gould harkened to the admonition given by her parents at her christening — Mindwell — for she became well known all over the county for her extraordinary mental power and cultivation. Mr. Gould was dismissed from the Southampton Church, on January 5, 1832, and then went to South Hadley, where he taught school. Mrs. Gould died in 1838, and he in 1841, in his home in Southampton.

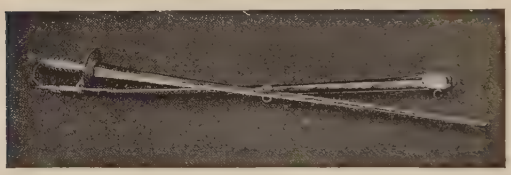
A home was a somewhat simple and primitive affair in the early days and for the first ten years the only home containing two rooms was Nathaniel Searl's. Mr. Searl had a typical Yankee family of nine sons and this is, no doubt, the reason why he indulged in the luxury of two rooms. For this reason, Mr. Searl's home was where the ministers stopped who preached in Southampton before the settlement of Mr. Judd, and where the council, that ordained him, was entertained. The Searl and Edwards families are two of the oldest Hampshire families. The first of the family, John Searl, was one of the settlers of Springfield, where he died in January, 1642. His widow Mary (Baldwin) Searl married Alexander Edwards, who moved from Springfield to Northampton and became the founder of the Northampton, Southampton and Westhampton Edwards families. Nathaniel Searl, of Southampton, was the great-grandson of John Searl of Springfield. It is an odd fact, that nearly 250 years later, a descendant of Mary Searl married a descendant of Alexander Edwards, both of Northampton.

The men of Southampton who were in the Continental army were Captain Abner Pomeroy, Sergeants Gershom Pomeroy, Jacob Pomeroy, and Lemuel Rust; Corporals Stephen Clapp, Samuel Edwards, and Ezekiel Wood; Ebenezer Geer, Obadiah Frary, Elisha Edwards, Stephen Sheldon, Roswell Strong, Darius Searl, Aaron Strong, Oliver Pomeroy, Joseph Bartlett, Elisha Bundy, Samuel Coleman, Silas Pomeroy, Gad Pomeroy, Noble Squires, and Phineas Searl.

HADLEY.

HADLEY bears about the same relation to Connecticut that New England bears to Old England, for it was settled as a place of refuge, where peace from religious troubles might be had. It is difficult to conceive of a more peaceful or charming situation for a valley settlement, than that chosen by Governor John Webster and the Rev. John Russell, and their followers, on the low, level peninsula where Hadley was founded.

Hadley is bounded on the north, west and south by the Connecticut River, which makes a great bend there, and the village was laid out with the main street running north and south across this peninsula, either end of the street ending at the river. The street is a mile long and 333 feet wide, or twenty rods as the stipulation was. A green, or common, extends its entire length, through the middle, with a road on either side of the common and double rows of magnificent trees, mostly elms, between the roads and the houses.



SWORD GIVEN TO CAPT. SMITH BY BURGOYNE.

After the surrender, Burgoyne stopped over night in the hospitable home of Captain Smith, in Hadley, on his way to Boston.

In 1659, Governor Webster and Mr. Russell settled in Hadley. Governor Webster had thirty followers and the Rev. Mr. Russell the same number, but the settlement was made by forty-two persons, not all of the sixty going there. The majority of the settlers were from Hartford, the others being from Windsor and Wethersfield, Mr. Russell being the minister of the last named settlement.

Professor Alexander Johnson says, in regard to the trouble in the Hartford Church, which was the cause of the settlement of Hadley:

> The first great church dispute, which rent the Hartford church, from 1654, to 1659, has been so complicated with the names of the actors and with doctrinal points, that one who is not a profound theologian can hardly

make anything of it. There are indications, however, that an explanation may be found in the effort to accommodate the original church and state system to the changing conditions of the people, and that the actors, however prominent, were merely floating on the surface of opposing currents whose nature even they did not understand quite clearly. Three points are of interest; the church establishment; the connection of church and state, or rather town; and the changes in the people, with its effects. The first code of Connecticut, in 1650, required that all persons should be taxed for church as well as for state; and the taxes for support of the minister, and for all other ecclesiastical purposes, were to be levied and collected like other taxes. So long as a trace of the establishment existed, even down to the adoption of the constitution of 1818, the connection with the civil power continued. The church society used the civil tax lists in levying its rates; the conditions of suffrage in society meetings were the same as in civil town meetings; and the penalties for voting by unqualified persons were the same. The civil power collected the taxes for the church by distraint. If the church refused or neglected to support its minister, the general assembly settled the proper rate of maintainance and enforced it in the church; and if a church remained without a minister for more than a year, the general assembly could name a proper amount for ministerial purposes, and compel the church to raise and expend it. * * * Considering the churches recognized in 1650, as established, the commonwealth forbade any persons to form a new church within the colony, without consent of the general court and the neighboring churches. The man, therefore, who, not being a member of one of the established churches, found himself within the territory of a church, was unable to vote in purely church matters; but he was compelled to vote taxes and pay taxes for the support of a minister in whose call he had had no voice. From their establishment, the churches had been strict in regard to baptism, and their inquisitions into the personal experience of candidates for membership were searching. As the numbers increased of those who could not respond to such inquisitions and were thus barred from the church, dissatisfaction must have increased with them. It often took the shape of complaints that the children of such persons were refused baptism; but it may be suspected that the natural wish to share in the control of the church whose expenses they helped to pay, had a great deal to do with it. Either the right of suffrage must be restricted to church members, or all voters must be let into the church. * * * In 1657, the general court called for a council of the New England churches at Boston, to consider certain propositions of the general court. The object of these propositions was well understood to be the widening of church-membership. * * * It declared that baptized infants were bound, on arriving at years of discretion, to own the covenant and become formal church-members; and that the church was bound to accept them, if they were not of scandalous life and understood the grounds of religion, and was bound to baptize their children, thus continuing the chain of claims to church-membership to all generations. * * * It was commonly known

as the Half-way Covenant. * * * After the death of Hooker in 1647, Goodwin, the ruling elder, wanted Michael Wigglesworth as Hooker's successor; and Stone, the surviving minister, refused to allow the proposition to be put to vote. The Goodwin party, twenty-one in number, including Deputy Governor Webster, withdrew from the church; the Stone party undertook to discipline them; a council of Connecticut and New Haven churches failed to reconcile the parties; the general court kindly assumed the office of mediator, and succeeded in making both parties furious; and finally a council at Boston in 1659, induced the Goodwin minority, now some sixty in number, to remove to Hadley, Mass.

The Indian name for all this territory was Norwottocke, meaning in the midst of the river. The Indian word given many dif-

SITE OF REGICIDE HOUSE, HADLEY.

ferent spellings in the old days perhaps survives as Mt. Nonotuck. The Mt. Holyoke range was Petowamachu; Mt. Toby, Kunckquachu; and Capawonk, was the Indian name of the lower Hatfield meadow.

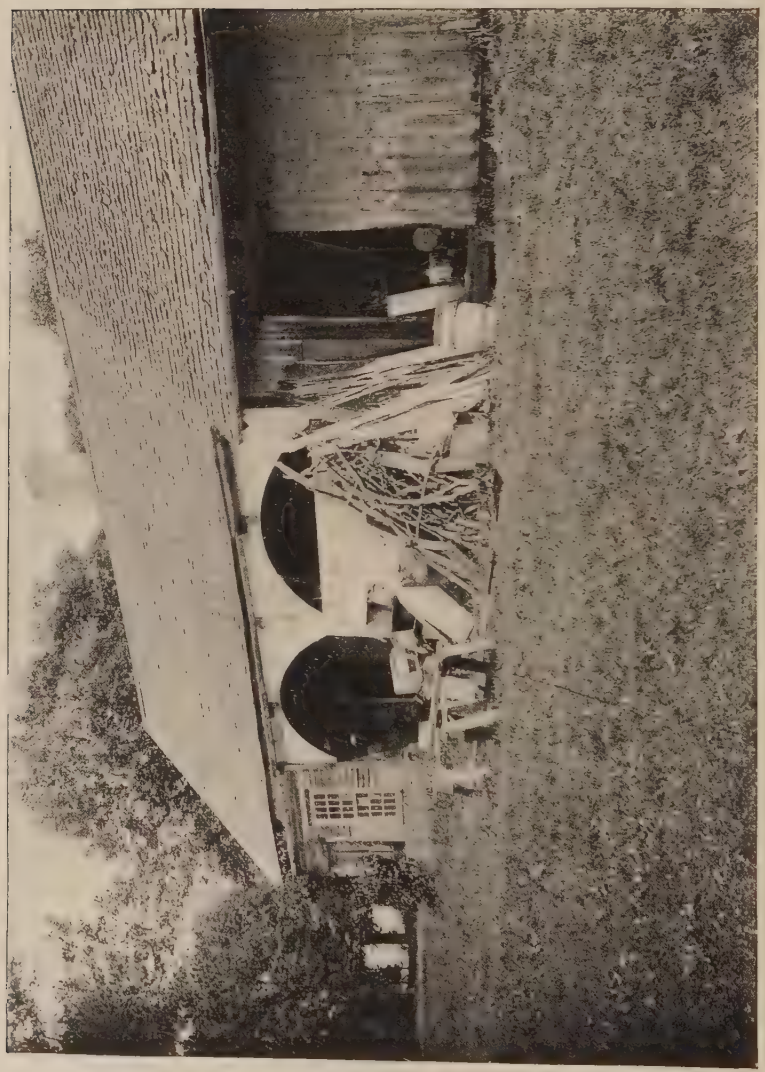
On May 28, 1659, Captain Pynchon, Lieutenant Holyoke and Deacon Chapin of Springfield; William Holton and Richard Lyman, of Northampton, were appointed by the General Court to fix the boundaries of Hadley and to take charge of Town and Church work. The northern boundary was at Mt. Toby; the

southern, at the head of the falls south of Mt. Holyoke. The eastern boundary was a line nine miles east from the Connecticut, but the town never extended so far east as nine miles. The western boundary began at Mill River, in the present Town of Hatfield, two miles west from the Connecticut, and extended north to Sugar Loaf Mountain, which the Indians called Wequamps. This portion of Hadley to the west of the Connecticut was settled by the Dickinson, Graves, Belding, White, Warner, Billings, Allis, and Meekins families, from Braintree, Massachusetts. By the time Hadley was purchased from the Indians, property values had advanced in the Colonies. The rate paid for Hadley was higher per acre, than had been paid to the original owners by any New England settlers, up to that year. The money value of the articles given to the Indians for the land they sold was £150. Five years later, in 1664, land values had increased so much, that 700 acres in that portion of Hadley on the west side of the Connecticut — Hatfield — a portion of the Bradstreet farm, sold for £200, or £50 more than was paid to the Indians for the whole vast area comprising the Hadley purchase.

The village was laid out very nearly as it appears to-day. The rich, low land along the river was called meadows, instead of flats, and were given names, instead of numbers, as was done by the settlers of Schenectady in the Mohawk Valley, which was settled at about the same time as Hadley. They were called; to the north, Forty-acre Meadow; south-east, Fort Meadow; south, Hockanum Meadow; west, Great Meadow, including the peninsula bounded by the mile's length of the village street and the great bend of the Connecticut River.

The few lucky fishermen who have coaxed black bass from the "honey pot", near the point of the peninsula, where the river bends and turns toward the south-west, probably do not know that this deep hole, where the big black bass hide from the hot sun as well as from man, was named more than 200 years ago by the first settlers.

Over on the west side of the Connecticut (in Hatfield) were, Capawonk, a meadow at the south toward Northampton; Great and Little Meadows and Wequettayag, or the South Meadow, which included an Indian reservation called Indian Hollow.



THE ONLY REMAINING PORTION OF CAPTAIN SMITH'S HOUSE, WHERE BURGOYNE SPENT THE NIGHT WHILE ON HIS WAY TO BOSTON AFTER THE SURRENDER.

Wequettayag and Capawonk were divided by Mill River and were frequently also known as Great and Little Pansett.

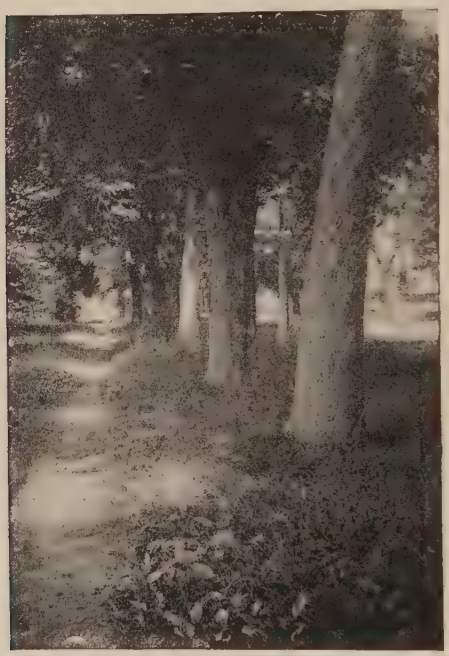
Hadley began road making as early as 1667, when a cart path was made to North Hadley, then called Mill Brook. Roads were kept in reasonable repair up and down the river, that a communication with Hartford might be maintained. There were Indian trails to Boston, over which a man could ride a horse, but there was no cart path or road. In fact, no wheeled vehicle made the journey between Boston and Hadley till the end of the seventeenth century. The produce from the rich and fertile meadows was conveyed to Boston, by way of the Connecticut River and the Sound.

After suffering from the inconvenience and, in the winter, the danger of crossing the Connecticut and the meadows, to attend Church in Hadley village, the people in that portion of the town lying on the west side of the river, petitioned to be set off as a separate town, and asked that they might have a Church of their own. The reasons they gave why this petition should be granted — in addition to the danger and hardships of the ferry — were, that the work required in getting over the ferry was a desecration of the Sabbath, and that, when the weather and water were rough, it caused the women and children to " screech and unfitted them for the ordinances." And besides they said, it is necessary to leave some of the people at home " a prey to the heathen ". All of which were excellent arguments, and one house had actually been burnt by Indians, while the men were all gone to Church across the river.

The usual opposition by the other portion of the town was vigorous. The setting off of a portion of the town, with a Church of its own, added to the cost of maintaining the minister for each member of the opposition party. The matter was argued for three years and finally, in 1670, that part of Hadley lying on the west side of the Connecticut was incorporated and called Hatfield. The Rev. Hope Atherton, of Dorchester, Massachusetts, from whom the Greenfield Athertons are descended, was the first minister of Hatfield. His salary was £60 a year, payable in pork and wheat.

Although the New Englanders were practical, hard-headed, unimaginative people, some of the superstition of the Old Country

still lingered with them. On September 10, 1674, two years before the raid upon Hadley by Indians, when Goff's coolness and military knowledge turned the day for the settlers, strange noises were heard, like the discharge of great cannon, and the earth shook so that every body was terrified. It was believed to be an omen of disaster. Whether it was an omen or not, the disasters followed, terrible and tragic.



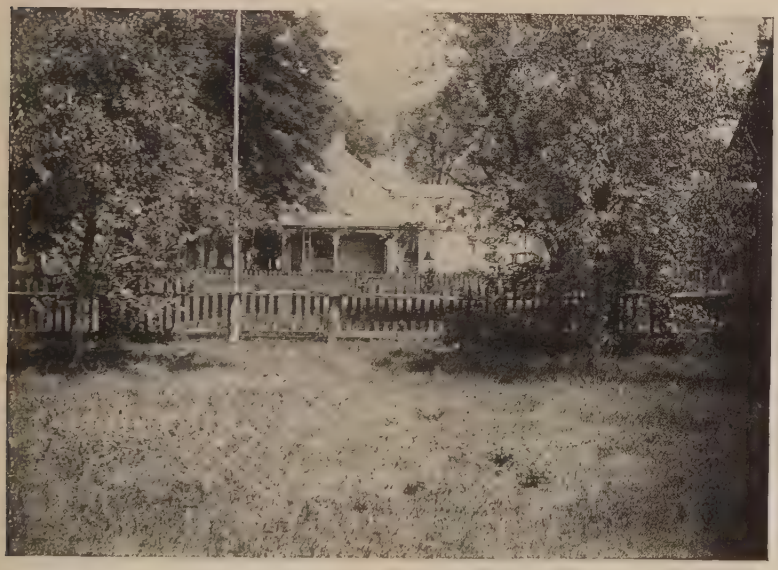
INDIAN TRAIL, HADLEY.

The worst of them was the attack by 700 Indians while King Philip's War was in progress, on the morning of June 12, 1676, according to Barber. Plans for the attack had been made the previous day, by placing a portion of the attacking party in ambush toward night at the southern end of the village. At dawn the main body of the Indians began the attack from the north, and the settlers met them at the palisades. The Indians fought with unusual courage and succeeded in capturing a house at the north end of the street, and in burning a barn. They were soon driven back by the settlers with great loss, who fought as men do who are fighting for their families and their homes.

The Indians then attacked several points at once and although they were met with courage and determination, so eager were they to capture the place, that, instead of following their custom of retreating when the fight was against them, they still pressed the settlers with unabated fury.

Just as matters seemed the darkest for the settlers, General

Goff, one of the regicides, a man of commanding and venerable presence, and an experienced soldier, came from concealment in the home of the Rev. John Russell, and revived the flagging energy and courage of the settlers. His knowledge of war gained in Cromwell's army made it possible for him to direct and place the settlers in such a manner that the best results could be obtained. At about the same time that Goff took command, a cannon was discharged into the midst of the Indians which, combined with Goff's coolness, had the effect of causing the Indians



COLONEL ELEAZER PORTER'S HOUSE, END VIEW.

to retire to a little distance. The purpose of the ambush at the southern end of the street, was the slaughter of the settlers when they should attempt to escape from the attack of the main body at the northern end. As the settlers fought, instead of trying to escape, the ambush amounted to nothing. This failure of their favorite mode of attack increased the discouragement of the Indians. The arrival of reinforcements, under Major Talcott from Northampton, just as the Indians withdrew, was most opportune. His force, joined with that of the settlers, attacked the Indians and drove them to the woods.

The men of Hadley were harassed and some were killed by Indians for several years after this, and houses and barns were burned. In 1688, while Richard Church was hunting near Mt. Warner, he was killed and scalped by a hunting party of Indians. The Indians were captured near Mt. Toby, tried by the Court, condemned and executed by being shot. This seems to have made Hadley very unpopular with the Indians, and although they murdered and burned in neighboring settlements, they gave Hadley little or no trouble from that time on.

COLONEL ELEAZER PORTER'S HOUSE, HADLEY, BUILT IN 1713.

Besides the natural beauties of the village and its splendid street; and that it was the secret home of Whalley and Goff the regicides for many years; Hadley is notable for being the place where the first Church was organized on the Connecticut River, north of Springfield, the Church in Northampton was not organized till the next year; and where broom corn was first made into brooms and where the first scythes were made. The Town voted to build a meeting house in 1661, but it was not finished till 1670. It was built on a low elevation — long since removed —

called meeting-house hill, near the north end of the village. It contained 128 seats. The men were seated on the right of the minister and the women on the left. If this was done after the manner of separating the sheep from the goats, history does not say. A bell was purchased for a sum equivalent to $25 and was paid for in wheat, at three shillings a bushel. Before the church was built, the people met in one of the homes of the settlement, for worship. In 1676, Hadley had its curfew, or nine o'clock bell, rung every night of the year.

This first church was worshipped in for forty-seven years. A committee was appointed consisting of Samuel Porter, Lieutenant Nehemiah Dickinson, Sergeant Daniel Marsh, Peter Montague, and Samuel Bernard, in 1713, to take charge of the erection of a new church, in the middle of the town. Colonel Eleazer Porter (whose home built in 1713, is shown in the pictures) asked and received permission to replace the old pulpit and sounding board with new ones, in 1739. On the north side of the church was a steeple, the first in Hampshire County. The assignment of seats was a very important business and by it the wealth, station and age of the individuals were fixed, or rather confirmed. This business of seating, and the placing of "Mr." before a man's name, was the nearest approach to the various titles of the Old Country, that was to be found in the Colonies.

The minister, the Rev. John Russell, was a member of the third class to be graduated from Harvard — 1645 — and a man of sound judgment, strong opinions and great moral courage. He did not fail to express himself as he believed duty demanded, because one or another of his parishoners might be offended by what he said. As a public speaker he was regarded with high esteem and in 1665, he was chosen to preach the "Election Sermon" at Hartford. He was thrifty and even a good man of business, for he left his children the very considerable fortune of £830.

The second minister was the Rev. Isaac Chauncey, of Stamford, Connecticut. He was a graduate of Harvard in the class of 1693, and a grandson of President Chauncey, the second president of Harvard. He was ordained about 1696. His salary was £80 a year and his firewood, and the parish gave him twenty acres of meadow, and the home lot with the buildings on it that had

belonged to the former minister, the Rev. John Russell. Mr. Chauncey was possessed of a better education than his predecessor, Mr. Russell, but he was not so prominent, not so much a man of affairs in the town as was Mr. Russell, probably because the times were more settled in his pastorate, less strenuous. Mr. Chauncey's death occurred in 1745, in the seventy-fifth year of his age and the fiftieth of his ministry.

The third minister was the Rev. Chester Williams, of Pomfret,

FINE SPECIMEN OF COLONIAL DOOR IN COLONEL ELEAZER PORTER'S HOUSE, BUILT IN 1713.

Connecticut. He was a graduate of Yale in the class of 1735, and for two years after graduation was a tutor. His ordination took place in 1741. That he was a man of the finest courage was shown by his opposition to that ambitious, ecclesiastical autocrat, the Rev. Jonathan Edwards; that religious contractor who paved hell with the skulls of infants. Through his wife, the daughter of Colonel Eleazer Porter, Mr. Williams became possessed of a considerable fortune. He was a man who was

nice, and even elegant in his dress, and was said to ride the best horse in Hampshire County.

The Rev. Samuel Hopkins, a graduate of Yale, became minister in 1755.

He was a nephew of the Rev. Jonathan Edwards. As was frequently done in those days, when to be single was anything but to be blessed, Mr. Hopkins married the widow of his prede-

JENNIE LYND ELM, HATFIELD.

cessor. His ministry continued through fifty-four years, his death occurring in 1809.

It is an interesting fact that the first scythe ever made in the Colonies was made in Hadley. It was made by Benjamin Colt, the ancestor of the inventor of the famous Colt's revolver.

HATFIELD.

THAT portion of Hadley lying on the west side of the Connecticut River was the first of Hadley's offspring to obtain an independent existence by incorporation, in 1670. The situation of Hatfield made it easy of attack by Indians and,

as a fact, it was a great sufferer from them. Its first experience was in King Philip's War when, on October 19, 1675, an army of nearly 800 Indians made a descent upon that settlement from Deerfield, where they killed and destroyed to such an extent, that they thought to continue their success at Hatfield.

Several small companies of settlers, which were out scouting, had been cut off from the settlement by the attacking Indians. The Indians then hurried to the village and attacked it from several directions, but they were met by Captain Poole and Cap-

BIRTHPLACE OF FOUNDER OF SMITH COLLEGE (IN FOREGROUND) AND HOUSE WHERE SHE DIED (IN BACKGROUND).

tain Mosely who, with their companies, were in the village. Captain Poole defended one end of the village and Captain Mosely held the center and then, just in time to turn the fight for the settlers, Captain Appleton arrived from Hadley with his company and defended the other end of the village. But the Indians were not repulsed with ease. The fight was terrific while it lasted, for the Indians were full of confidence from their recent victory at Deerfield and so fought with unusual courage. When they

realized that the day had gone against them, they fled with such haste that many of them lost their arms, and their ammunition was ruined by the water while they were fording or swimming Mill River, across which they were driven by the victorious settlers. They succeeded in setting fire to several buildings before they were driven from the village, and in driving off some cattle and sheep. As it was just before dark when they were put to flight the settlers did not pursue them.

The next attack was made by 700 Indians on May 30, 1676.

MILL RIVER, HATFIELD.

Across which the Indians were driven in the fight of October 19, 1675.

This time they were more successful. While one party was attacking the fortified houses of the settlement, another burned a dozen or more houses and barns and a third drove off nearly, if not all of the cattle. The loss of life and property would have been much greater, had it not been for the fine courage of twenty-five young men of Hadley who crossed the river and, fighting with a savagery that awed the Indians, broke through them and entered the village in time to render much needed as-

sistance. Thus, a second time Hadley had saved its first offspring from destruction. In the same year Hatfield men took part in the Falls fight — Turners Falls — and Hatfield's first minister, the Rev. Hope Atherton, was the chaplain in that famous fight. He became separated from the soldiers after the fight and soon was lost in the forest. After wandering about till nearly worn out, he started to give himself up to the Indians, but they regarding him as a great medicine-man retreated before him and would not let him approach them. They knew enough about the settlements to know from his clerical dress that he was the "medicine-man" of the settlers, and the fact that he was seeking them no doubt filled them with fear, as they would naturally regard such action as being due to his power to destroy, or in some way injure them, with his "bad medicine". The poor gentleman wandered about for a number of days, exhausted by fatigue and hunger. At last he came upon the river and followed its course south to Hatfield.

The people of the settlement were occupied on September 19, 1677, with a house-raising, when they were suddenly set upon by a band of fifty Indians who captured or killed about twenty of the settlers, two of the captives being Mrs. Benjamin Wait and Mrs. Stephen Jennings. Later in the year, a party set out for Canada to ransom the captives and after eight months absence they returned with nineteen of them.

AMHERST.

HADLEY East, or Hadley Third Precinct, became the Town of Amherst in 1759, by incorporation. The Precinct had its first Church, and settled the Rev. David Parsons as its first minister, in 1739. The word precinct was an ecclesiastical term synonymous with parish.

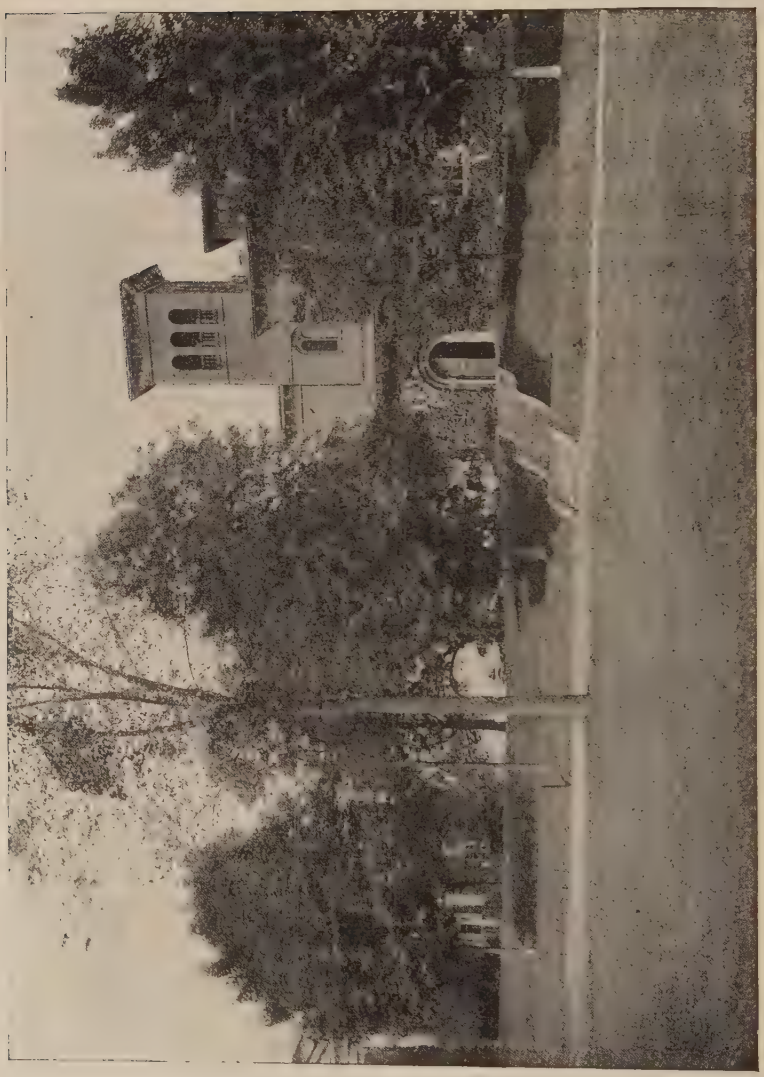
The land was divided among the proprietors of Hadley, in 1703, by Captain Aaron Clark, Lieutenant Nehemiah Dickinson, and Samuel Porter, the Town Surveyors. The original highways, or roads, were forty rods wide — about 650 feet — but they were reduced in 1754, some to twenty rods and others twelve rods in width, and in 1788 to six rods.

Just when the first house was built is uncertain, but in 1703,

a man named Foote from Hatfield built a house of rough logs near the site of the meeting-house of the second parish. Foote was a hunter and trapper and he expected to make a living at his calling but failed to do so and finally moved away. The neighborhood where he built his hut was known for many years as Foote-folly Swamp. The Indian wars and their frequent raids, between wars, made it dangerous for any one to settle at any distance from the older settlements, so the Third Precinct, or Amherst, was not permanently settled till about 1727. There were eighteen settlers in 1731. They were, John and Jonathan Cowles, John Ingram, father and son; Stephen, Aaron and Nathaniel Smith, Samuel Boltwood, Samuel Hawley, Nathaniel Church, John and Joseph Wells, Richard Chauncey, John Nash, Jr., Ebenezer Ingram, Ebenezer Scoville, and Ebenezer Dickinson. By 1760, Amherst had increased so greatly in population that it was larger than Hadley, and in 1790, its 1,200 inhabitants made it just twice the size of Hadley in population.

In 1734, when the settlement had increased enough for the inhabitants to feel that they were entitled to be formed into a separate parish, Hadley opposed it successfully through its representative, Captain Luke Smith, who was sent to Boston for that purpose. In the winter of that year the petition was renewed and granted with the understanding, that a meeting-house should be built and a minister settled (orthodox, of course) within three years. Hadley Third Precinct was seven miles long and two and three-quarters miles wide. In October, 1735, the people voted to build a meeting-house and settle a minister. The Rev. David Parsons, Jr., was the choice. He began to preach as Amherst's first minister in 1735, and was ordained in 1739. Mr. Parsons was a graduate of Harvard. The first meeting-house was begun in 1738, and was worshipped in before it was finished, in 1753. It was situated on what later became the site of Amherst College, not far from the Observatory.

Amherst was greatly disturbed by bitter fights connected with religion. Mr. Parsons, the first minister, died in 1781, and was succeeded by his son, the Rev. Dr. David Parsons. Captain Ebenezer Mattoon and his followers strongly opposed his settlement, and a year or two later the fight became so strenuous that they left the Church and formed the second parish, at East Street.



AMHERST COLLEGE.

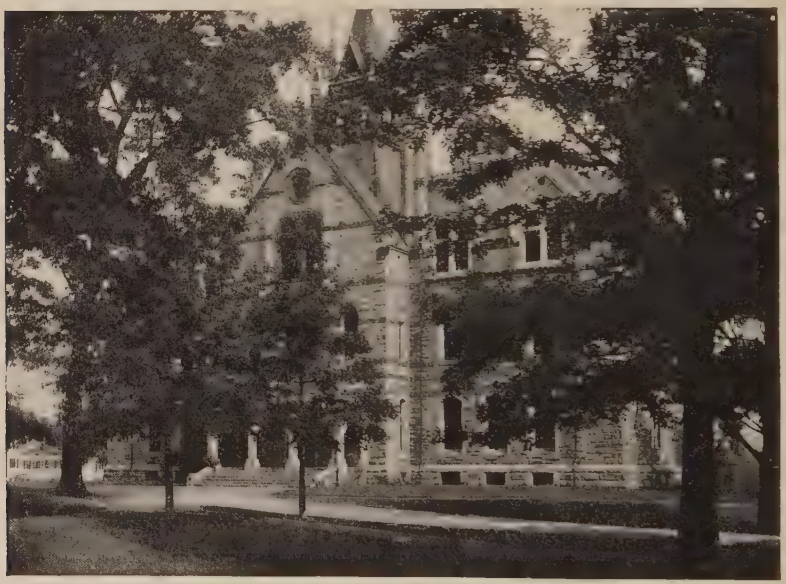
But this was not the first trouble, for when an attempt was made to fix upon a site for the first meeting-house it resulted in a quarrel; nor was it the last, for when it was proposed to build the second meeting-house, just before the Revolution, another fight was started, which jarred the foundations of the Church organization, of society, and started feuds between neighbors that lasted for many years.

As the first meeting-house was too small for the congregation in 1771, it was decided to build one larger, and the attempt to select a site was the beginning of the trouble. The first permanent settlers had built their houses near the center of the present village. As all of the lots in that part of the settlement were soon occupied, the new inhabitants, who came along later, were obliged to build their houses on the outskirts of the settlement, toward the north and the south. It was not long before these settlements at the north and south contained more inhabitants than the center.

The north and south-enders were keen politicians as well as church members. That they might benefit themselves at the expense of the older portion of the settlement in the center, they proposed to divide the District in two, by a line passing through the center from east to west. (A District was a town in everything but the right to send representative to the Legislature. This was due to the King's fear of the increasing power of the Towns through their representatives.) Their idea was to eventually form each half of the divided District into a separate District or Town. In 1772, a majority voted to divide the District, and in 1773, it voted to build two meeting-houses remote from the center, but both were to be built at the expense of the whole District without regard to the division. This plan would have placed the greater portion of the expense of building the two churches upon the inhabitants of the center, and would have left them further from the two churches than the inhabitants at the north and south ends of the settlement.

Of the 120 property owners in the District a majority — seventy — were opposed to dividing the District and in favor of building the new and larger meeting-house at the center. And as only property owners could vote on such matters, the north and south-enders would have been in a deep hole had they not been

resourceful. In those two neighborhoods there were some twenty-five legal voters who were not property owners, and nearly all were sons of farmers. To them their fathers deeded small pieces of land and thus were they made eligible to vote upon the question at issue, and so the majority in the center became the minority. The only resource of the people at the center was to petition the Legislature for a stay in the proceedings. The Legislature granted the petition and sent Artemus Ward, Mr. Pickering and Colonel Bacon as a committee to investigate and report. This



AMHERST COLLEGE.

was in February, 1774. This action of the Legislature, and the war with Great Britain, stopped all further action in the matter. A new meeting-house was built at the center in 1788.

When the Colonies had decided upon complete independence, Amherst was found to be well supplied with soldiers and officers of experience. These men had been trained to hardship and military service in the Indian troubles at the beginning of the second half of the eighteenth century. In 1744, in King George's War, the following men from Amherst learned to shoot to kill, to

bear hunger and cold without complaint, to know and fear danger and meet it with bravery and courage; with a heroism that would have been impossible had they not known and feared it. They were; Joseph Alexander, Ensign Solomon Boltwood, Sergeant Solomon Keyes, Corporal William Montague, Corporal Joseph Hawley, Hezekiah Belding, William Boltwood, Joseph Clary, Josiah Chauncey, Jonathan Dickinson, Ebenezer Dickinson, John and Samuel Ingram, Joseph Kellogg, Anson Smith, Peletiah Smith, David Nash, Eleazar Mattoon, Gideon Parsons, Reuben Smith, Eleazar Nash, Stephen Smith. In 1757, when Fort William Henry was besieged, Lieutenant Jonathan Dickinson and his company of sixteen men of Amherst, were ordered to help defend the western frontiers. In the expedition to Crown Point, in 1755, Sergeant Reuben Dickinson and five other men of Amherst were in Captain Moses Porter's company. They were in the "Bloody Morning Scout" of September 8, of that year, in Colonel Ephraim Williams' command. In this same expedition, Samuel Hawley and his three sons were in Captain Nathaniel Dwight's company.

Amherst was full of patriots when the Revolution broke out, and a few of her sons were loyal to their King and so proved themselves to be possessed of fine moral courage, for it requires the finest courage, when such a revolution is brewing and is actually being fought, to be on the unpopular side. Foremost among the patriots were Ebenezer Mattoon, Jr., and Nathaniel Dickinson, Jr. Among the Tories were the Rev. David Parsons, the minister; Squire Isaac Chauncey and Lieutenant Robert Boltwood.

Mr. Mattoon was a man of cultivation and wisdom, who became Amherst's most distinguished son in public life. He was graduated from Dartmouth College in the class of 1776, and immediately devoted his intelligence, his energy and his life to the independence of the Colonies. As Representative at the age of but twenty-one, and later as Senator in the Legislature; as Member of Congress, Sheriff of Hampshire County, and Adjutant General of Massachusetts, he proved himself to be "the first among equals", as Governor Treadwell of Connecticut happily described the social and political condition of the typical New Englander.

Of the same fine patriotism, intellect and energy, was Nathaniel Dickinson. He was graduated from Harvard in 1771, and im-

mediately began to study law in the office of Major Hawley, in Northampton. At the expiration of his law studies, in 1774, at the age of twenty-four, he found himself in the midst of conditions that offered greater opportunities for doing and accomplishing than had ever before, or have since been presented to the young men of America. "Nat" Dickinson's temper was as hot as his patriotism, and it was well for him, whose lack of patriotism aroused Nat's temper; to suddenly remember that he had an

AMHERST COLLEGE (CHAPEL).

appointment in an adjoining county, and to make all possible speed in keeping it. On one occasion, when the minister, Mr. Parsons, was obliged to read a proclamation issued by the newly created State of Massachusetts, which ended with; "God save the Commonwealth of Massachusetts", Mr. Williams added: "But I say, God bless the King"; Mr. Dickinson sprang up in his pew and shouted; "I say you are a damned rascal".

Mr. Dickinson was a delegate to the first Provincial Congress and also to the second, which met in Cambridge, in February, 1775, and to the third, in Watertown, in the same year. He was

a Representative in the Legislature in 1778, 1780, and 1783, but the Town Committees of Correspondence, of which he was a member, gave him the best opportunities for the display of his uncompromising and fiery patriotism. In the offices of clerk, treasurer, assessor and selectman of the town he displayed excellent business ability and careful, painstaking work. In 1781, he was generally known as "'Squire Nat" because of his appointment by Governor Hancock as a Justice of the Peace. His death occurred in his fifty-third year, in 1802.

Amherst's Committee of Correspondence in 1774, was composed of Moses, Reuben, and Nathaniel Dickinson, Jr.; Jacob McDaniels and Joseph Williams.

There were just enough Tories in Amherst to make the patriots unusually suspicious and cautious. Josiah Chauncey had been commissioned as a captain of militia by Hutchinson, the Royal Governor, in 1773, and the Captain's patriot fellow citizens were not satisfied with his protestations of patriotism, until he had burned all Royal commissions, of every kind, which he had received. This ceremony took place under a large tree with considerable formality.

As an educational center, Amherst has been notable for many generations. Noah Webster, the famous lexicographer, taught in the Amherst Academy, which he had helped to organize, and which was the beginning of Amherst College founded in 1821. In addition to the Academy and College, there was a seminary known as Mount Pleasant Institution.

SOUTH HADLEY.

IN 1721, when a few families settled in South Hadley, having moved there from Hadley, the settlement was called the South Precinct, it being a part of the old Town of Hadley. For a number of years the people of the new settlement were obliged to travel six or seven miles, to Hadley, to attend Church. In 1732, the settlers had put up the frame for a church and the following year they voted to partly finish the building, that it might be worshiped in, but it was not finished till 1737. This meeting-house was a tiny affair with only nine pews. The people were too few and too poor to have a bell, or even the customary drum for

calling the congregation to meeting, so a conch shell was used for that purpose. Later, as the number of inhabitants increased, a little gallery was added for their accommodation, and in 1750 the church was too small to seat all the people so it was decided to build a new and larger meeting-house.

There were many church-site fights in the old New England towns, but it is doubtful if any of them continued for thirteen years as did the dispute in South Hadley and even then it was only settled by calling upon a number of ministers to act as peace-makers. After holding more than fifty meetings for the purpose of fixing upon a site, without success, it was finally decided to leave it to chance. Lots were drawn for the site and when the result was announced, that portion of the inhabitants which favored another site was still dissatisfied, so a council of ministers was called. It was composed of the Rev. Dr. Stephen Williams, of Longmeadow; the Rev. John Ballentine, of Westfield; the Rev. Robert Breck, of Springfield; and the Rev. Joseph Lathrop, of West Springfield. This council decided that the site chosen by lot must stand. The first minister of the Church was the Rev. Grindall Rawson, who was settled in 1733. The second minister was the Rev. John Woodbridge, who was in charge of the Church from 1742, till 1782, and so was there during the dispute over the site.

The falls at South Hadley were famous for the size and great number of the shad caught there, and was resorted to by men from considerable distances. This made the business of inn keeping profitable, as the fisherman, whether he is such for sport, food or profit, is proverbially thirsty and hungry.

Samuel Smith kept the first inn in 1729, on the road to Springfield, north of the falls. The first inn in the district known as Falls Woods was kept by Elijah Alvord, in 1755. Alvord also had a warehouse at the mouth of Stony Brook, where he carried on a considerable trade. Besides these inns, there were several others opened and all of them did a good business on account of the fishing and the transportation of produce and merchandise around the falls. As late as 1820, the Canal Hotel, on Front street at the falls, frequently provided dinners for from seventy-five to one hundred fishermen in a day.

DEERFIELD.

WHEN the people of Dedham, Massachusetts, were attacked by an irresistible desire to move from their homes in the east, to that far and fertile portion of the Colony in the Connecticut Valley, they sent out men of experience whom they trusted, to explore the country and find a place for the new settlement. These men explored carefully and finally chose that portion of the valley called Pocomtuck by the Indians, where Deerfield and Greenfield are situated. These explorers chose Pocomtuck because of the fertility of its soil and the great natural beauty of the locality, which combines meadows backed by uplands, and several individual, precipitous hills in the midst of the meadows. These hills seem like mountains because of their isolation from other eminences, and the considerable height which they attain. So, they chose their homes in the midst of great natural beauties, that are unsurpassed of their kind, and also upon a soil that has been famous for nearly three centuries for its fertility.

In 1669, the General Court, in Governor Bellingham's administration, granted 8,000 acres of land at Pocomtuck, to the people of Dedham. The proprietors met for the first time on March 1, 1670, in Dedham, to make arrangements for the laying out of the grant and in 1673, the General Court incorporated the 8,000-acre grant as the Town of Deerfield which thus became the oldest town in Franklin County. The original territory of 8,000 acres extended from the north bounds of Hatfield to the Pocomtuck River — which became the Deerfield River when the incorporation took place. Additional grants were later made that included the territory which later became the Towns of Greenfield, Conway, Shelburne Falls and Gill.

A deed for a part of the original grant was given, in 1665, by Sachem Chauk, of the Pocomtuck Indians, to William Pynchon, of Springfield. Wequonock was the witness for his tribe. This deed had the usual provision, that the Indians retained the right

to hunt and fish, and to gather the natural products of the forest and fields, such as nuts and berries.

The actual settlement began about 1670, the main street of the little settlement being laid out north and south, on the upland to the west of, and immediately joining the meadows, which extend down to the western bank of the Connecticut River. It is one of the most charming village streets in the valley. The situation of Deerfield was unfortunate in one respect. It was in the midst of an Indian country and its immediate neighborhood was

REV. WILLIAMS' HOUSE, DEERFIELD.

a natural stronghold for the Indians on account of the high, precipitous hills, from the tops of which they obtained an extensive view of the English settlements. These same hills, Toby and Sugar Loaf, also served as look-out places, in time of trouble with other tribes. Deerfield was burnt and the people killed by Indians at different times, for so long a period as ninety years.

The population increased rather fast during the first four or five years, and when the first Indian attack was made, five years after the settlement, there was a well built village. King Philip's War began in 1675, and in September of that year an attack was made

and one of the settlers was killed, and a little later, another attack was made upon the people as they were on their way to meeting, but nobody was killed. The settlers of all that portion of the valley were alarmed by these and other attacks by the Indians at other settlements and, as there were 3,000 bushels of grain stored in Deerfield, they decided to remove it to a place of greater safety. This duty was assigned to Captain Lathrop and about eighty of his men, who were stationed at Hadley.

Captain Lathrop and his men, with a great number of carts

SITE OF PATRIOTS' LIBERTY POLE.

drawn by oxen, passed over the fifteen miles between Hadley and Deerfield in safety, and loaded the grain upon the carts. They started on their return to Hadley, on September 18, 1675. The first three miles of the return was over level ground that was heavily wooded. At the southern end of Sugar Loaf Mountain the road passed through a swamp, which was covered by a dense thicket, and across Bloody Brook—now Muddy Brook. Although the march had been through conditions most favorable to an

ambush by Indians, Captain Lathrop did not take the precaution of sending out scouts to give warning of an ambush, or the presence of Indians. As a matter of fact, 700 Indians had secreted themselves in the thicket at the place where the swamp road crossed Bloody Brook.

The Indians permitted the soldiers to cross the brook, and when they halted, to allow the teams to catch up with them, the Indians made their attack. They first fired a volley upon the soldiers causing the greatest consternation and confusion. Before the soldiers had time to recover in the slightest degree from their dismay, the Indians rushed in for a hand-to-hand fight. The large number of the Indians made it possible for them to attack the bewildered soldiers from all sides, at once. The soldiers, adopting Indian tactics, took to the trees and rocks and shot carefully and only when a human target was in sight. Captain Lathrop and his men fought desperately, but the greater number of the enemy made the result a certainty from the first. Captain Lathrop was killed early in the fight and when it was over, seventy-three of his soldiers had been killed, and about sixteen of the men with the teams. Of the whole number under Captain Lathrop but seven or eight escaped, to give an account of the disaster.

Captain Mosely and his company, who were stationed at Deerfield, hearing the firing, hastened to the scene of the fight only to find the Indians slaughtering the wounded and stripping the dead of their scalps and clothing. Mosely and his men made a desperate attack upon the greatly superior number of the enemy and for several hours held them off, and finally made it so hot for them that they were forced to hide in the swamp and woods. It happened that Major Treat, of Connecticut, was on a scout along the river with one hundred men consisting of English, and Mohegan and Pequot Indians. As soon as he heard the noise of the battle he hastened with his men and arrived in time to take part in the final utter defeat of the Indians, who scattered in all directions. Incredible as it may seem, when the great number of the Indians is considered, Captain Mosely lost but two men and only seven or eight were wounded, while between ninety-five and one hundred Indians were killed. In the report of the fight Lieutenant Savage and Lieutenant Pickering were especially mentioned for their coolness and bravery.

Toward night, Major Treat and Captain Mosely returned with their men to Deerfield and camped for the night. The next morning they returned to the scene of the fight to bury the dead. Later in the day after the fight, the Indians returned to Deerfield and attempted to intimidate the soldiers by whoops and the display of the bloody scalps and clothing of the men they had killed. At this time there were but twenty-seven men in the fortified house, but the officer in command made signals to make it appear that a large force was but a short distance outside of the village,

CAPTAIN JOHN SHELDON'S HOUSE.

One of the chief points of attack by the French and Indians on the morning of February 29, 1704.

and in addition, he and his men shot so straight and so rapidly that the Indians believed a much stronger force was within the fort than was really the case, so they withdrew without attacking.

Not long after this the soldiers and the settlers left Deerfield for Hadley, whereupon the Indians returned to Deerfield and destroyed the settlement.

In 1677, the General Court ordered the return of the garrison and of the settlers, that the village might be rebuilt. They obeyed

the order, but several of the settlers being killed by Indians the place was again abandoned and the little work of rebuilding they had been able to do was undone by the Indians. In the spring of 1682, the settlers again returned to Deerfield and rebuilt the village, and for ten or eleven years they were left in comparative peace and quiet.

In 1693, the second period of Indian attacks began and continued till 1704. They culminated in the expedition sent out by Governor Vaudrieul, of Canada, under the command of Major de Rouville, who had 200 Frenchmen and 142 Indians. It is rather odd that the conditions were so nearly exactly the same as were those when the French and Indians attacked and destroyed Schenectady, New York, fourteen years earlier, in 1690. At this time, the attack was made in the midst of winter with several feet of snow on the ground and the cold most intense; conditions which caused the garrison at Schenectady to become careless in its watchfulness, because it was believed that it would be impossible for an attack to be made from Canada at that time of the year, with the snow so deep and the cold so intense. Another point of similarity between this attack upon Schenectady and that upon Deerfield in 1704, was the statement made by the French commander in both instances, that had the garrison been reasonably prepared, and had it made even a weak defence, the French would have been obliged to surrender, for they were nearly perished from cold and hunger. As a full account of the destruction of Schenectady was sent to the Governors of Connecticut and Massachusetts — as well as to those of New Jersey and Pennsylvania — it is strange that Deerfield should have allowed itself to be caught in a similar trap by the French. The attack upon Schenectady took place in the night of February 8 and 9, 1690; that upon Deerfield, in the early morning of February 29, 1704.

When de Rouville and his army arrived at Deerfield they found the garrison asleep, with no guard or sentinels on duty. The ground was covered with snow to a depth of four feet or more, and the snow was covered with a crust strong enough to bear the weight of the attacking army. The snow being so deep, they were able to easily climb the palisades. When they had distributed themselves all over the village the attack was made upon the

sleeping soldiers and inhabitants. The chief difference between this affair and the one at Schenectady was, that once they were awake the inhabitants of Deerfield fought for their lives and their homes desperately, while in Schenectady, the only inhabitant who made a desperate and successful defence of his home, was that fine specimen of a Dutchman, the hero of "1690", Adam Vrooman, who made it so hot for the French that they granted him an unconditional surrender.

The part of the village where the attack was made in 1704,

CAPTAIN JOHN SHELDON'S HOUSE, DEERFIELD.

contained within the palisades about twenty acres. Some of the houses within the palisades were built in the form of blockhouses with the spaces between the timbers filled with brick to make them bullet proof, and with loop holes in the sides and through the floor of the overhanging second story. In addition there were "mounds", which were built of massive hewn timbers, from the tops of which a watch could be kept — but on this sad occasion was not kept — and from which a strong defence could be made.

When the door of the house of the Rev. John Williams was

forced he fired at the first Indian with his pistol, but the flint did not spark and he was immediately overpowered and kept standing in the intense cold, in no other covering than his night shirt. Two of his children and a female slave were killed, but Mrs. Williams and the five other children were permitted to dress. At Captain John Sheldon's house they met with a stubborn resistance. The enemy was unable to force the door, so a hole was cut in it with a tomahawk through which Mrs. Sheldon was killed as she was getting out of her bed. The Captain's son and his

BLOODY BROOK, SOUTH DEERFIELD.

wife hoped to escape by jumping from a window, but young Mrs. Sheldon sprained her ankle so badly that she could not walk. Woman-like, she persuaded her husband not to remain for them both to be captured. He finally consented to leave her and fled through the woods to Hatfield. Young Mrs. Sheldon was taken to Canada, whence she returned to her husband after thirty months of captivity.

Captain Sheldon's house was used by the French as a place of confinement for their prisoners, so it was not set on fire till they were about to leave. It was saved from being burnt by the set-

tlers who had escaped and returned as soon as the French withdrew. One of the settlers who was confined in the Sheldon house was a man named Bridgeman. He managed to reach the attic without being seen, where he hid himself under a quantity of bark, but he was found by the Indians. Bridgeman made another attempt by following the Indians to the cellar and secreting himself behind the cellar door, but as the last of them was passing up the stairs he followed, as he feared they would kill him should he be found in the second attempt to escape them. Just as the French were leaving the place a young Indian approached Bridgeman and deliberately cut off one of his fingers. But this did not end his adventures. Loitering in the rear when the march began, he watched for an opportunity and made a dash for the town, but he was shot and seriously wounded as he was at the top of the hill near the fort. This fort, by the way, was a smaller one about sixty rods to the south of the larger one, where the attack took place. It probably escaped capture as the enemy had enough to do with the main portion of the village, and by the time they had subdued the larger fort, day was dawning and they feared to stop longer on account of possible reinforcements.

Soon after the French and Indians had left the desolate settlement, all of the settlers who had escaped and a few who had arrived from Hadley and other places, followed the retreating French and made a vigorous attack upon them, about a mile out of the village. So desperate was their attack that the French commander, fearing they would be hampered by the prisoners, sent an Indian to tell the guard to kill them all. The Indian was shot before he reached the guard and the odds being too great the attacking settlers withdrew, and the necessity for killing the prisoners no longer existed.

The night after the march toward Canada began, the French and their captives camped on the bluff where the village of Greenfield was later built. Sometime in the night one of the captives, named Alexander, escaped. In the morning the French commander instructed the Rev. Mr. Williams to tell the prisoners, that if any more escaped all of the others would be burnt to death. On the second day of the march Mrs. Williams, the wife of the minister, who had but a few weeks previously given birth to a child, became exhausted. In her weakened condition the Indians

regarded her as too much of a nuisance so she was murdered. The Rev. Mr. Williams and four of his children were eventually ransomed, but his daughter, Eunice, who was ten years old at the time of the capture, remained in Canada. She married an Indian and, what was much worse in the estimation of her friends, became a Roman Catholic. Although she visited her relatives in New England on several occasions, they were never able to induce her to remain, or to give up Romanism. One of her grandsons was educated at Longmeadow, Massachusetts, and became a missionary to the Oneida Indians.

KING PHILIP'S SEAT, SOUTH DEERFIELD.

On February 29, 1704, Deerfield contained 280 inhabitants, including women and children, while the French had 342 fighting men. The odds were irresistible and the fight was soon over, but at one of the fortified houses the few defenders held the enemy off for several hours till it was finally set on fire. Of the 280 inhabitants, 112 were captured and 47 were killed. Nineteen of the captured were murdered on the march to Canada and two, David Hoyt and Jacob Hix, died of starvation. Of the 91 survivors of that terrible journey to Canada through the snow and

cold, 62 were ransomed after two years and a half of captivity and 29 never returned.

There is a tradition that one of the causes of the attack upon Deerfield, with its murders and torture, was due to Roman Catholic superstitution. The priest of the St. Regis Indians had induced them to provide sufficient furs for the purchase of a small bell for the mission, in which the French taught them the gentle art of saving their souls, by murdering and torturing their fellow Christians of a different creed. The ship in which this bell was being brought to Canada was captured by a British cruiser and, with its freight, was sold in Salem, Massachusetts, to provide the prize-money for the captors. The bell was bought at auction and eventually reached Deerfield, where it was hung in the tower of the little Church. That a Holy Catholic bell should call those heretics to their mock worship of the Creator was more than that gentle Father of St. Regis could bear, so he persuaded the St. Regis Indians to offer their services in an expedition against the heretic settlement that they might thus recover the bell. The good Father recovered his bell and incidentally, no doubt, his children of the forest saved themselves many of the pains of Purgatory by dashing out the brains of heretic infants and by the murder of Mrs. Williams, the wife of the prime heretic. The only part of this that is not tradition is, that the bell was captured, that it was sold and hung in the Deerfield Church; that the French and their good friends and fellow Romanists, the Indians, burnt Deerfield and murdered its inhabitants; that they rescued the bell from the heretics and took it with them on the march as far as Lake Champlain, where it was hidden and removed to St. Regis in the following spring.

Besides the two great tragedies of Deerfield, when the village was destroyed by fire and many of the inhabitants killed or taken as captives to Canada by the Indians, the people were harassed by Indians for about ninety years, as has before been said. While the actual number killed in the many attacks by small parties of Indians, and the number of buildings burnt, were not large in any individual instance, the total was considerable and the terror inspired was great and constant. The following is a fair sample of the kind of warfare that was kept up by the Indians during those trying ninety years.

In the last week of August, 1746, Samuel Allen and his daughter; two brothers named Amsdell, a soldier named Gillet, from Connecticut, and Eleazur Hawkes, Jr., were making hay in a field on Mr. Allen's farm, when a band of about forty Indians attacked them and killed the five men and frightfully crushed the skull of Miss Allen, who was tomahawked on both sides of her head. The inhabitants of the village, hearing the shooting hastened to the lot and drove off the Indians, one of whom was killed and one seriously wounded. Miss Allen was still alive

STEBBINS HOUSE, DEERFIELD.

and was carried to the village. Although so frightfully injured she lived, but was always an invalid and was much disfigured. A curious effect of her injuries was, that after recovering, the odor of liquor always caused her to faint. Miss Allen was living as late as 1804. The body of the Indian who had been killed was thrown into a pond in the hope that the settlers would not find it. They did, however, and removed its scalp. Lieutenant Mehuman Hinsdell, who was the first white child born in Deerfield, in 1673, had an exciting and varied experience as an Indian fighter, and was twice captured by them. He escaped, or was ransomed, and finally died in his home, in May, 1736.

GREENFIELD.

NOTWITHSTANDING that the New England settlers prided themselves upon their devotion to the stern unbeautiful realities of life and religion; that they tried to eliminate from their lives an appreciation of all that was beautiful, in nature and art, as an evidence of their faithfulness to the Church they had crossed three thousand miles of ocean to build up and maintain; the fact still remains, that the inherent love for, and deep appreciation of, the beautiful dominated the hearts and minds of the men who chose the site of Greenfield for their future homes. It is difficult to imagine a site more charming for a settlement than the bluff upon which Greenfield is situated, above Green River, that winds through the meadows to empty into the Deerfield and so with the Connecticut. Protected from the east winds by a high range of cliffs, and on the north and west by hills that nearly reach the altitude of mountains, and to the south the beginning of the meadows, the situation is nearly ideal. Men who were capable of choosing such a lovely spot for their homes proved, by so doing, that they were utterly incapable of crushing out the inherent love of Jehovah's exquisite handiwork.

That their shell of reserve had cracked and was torn away is shown by the words of the men who went out to select a place for settlement, to those who had remained at home. "Providence led us to that place. It is indeed far away from our plantations, and the Canaanites and Amalekites dwell in that valley, and if they have any attachment to any spot on earth, it must delight them to live there."

For people who worshipped God by *fearing* Him, this burst of admiration for the natural beauties of Greenfield and the valley to the south means more than all the prose and verse that has been written about it since that day, when the God-fearing Congregationalists forgot themselves and became God-loving human beings, and champions of the beautiful in Nature.

Greenfield was originally part of the Town of Deerfield, which is the oldest settlement in Franklin County. The General Court

of Massachusetts granted to a company of men in Dedham a tract of 8,000 acres at Pocomtuck, and a later grant included the territory within the bounds of the present Town of Greenfield.

Nathaniel Brooks was probably the first settler of Greenfield, in 1686, when he was granted twenty acres on the Green River, which the Indians called, Picomegan, meaning the boring river. Later in that year, grants were made to John and Edward Allyn and Joseph and Robert Goddard, on condition that they should live on the land for three years after their coming of age; that they pay taxes and their proportion of the price paid in the purchase of the land from the Indians. These were the conditions of all the grants. In the following year, 1687, grants of twenty acres each were made to Jeremiah Hall, Ebenezer Wells, Samuel Smead, Phillip Mattoon, Nathaniel Cooke, both of the Allyns and both of the Goddards.

About this time the lots on the street were owned according to their numbers as follows: Beginning at the west end, on the south side of the street, Ebenezer Wells, 1; David Hoyt, 2; William Brooks, 3 and 4; Edward Allyn, 5. On the north side, from the west end were; Samuel Smead, 1; the Mill lot, 2; Joshua Goddard, 3; Robert Goddard, 4; John Severance, 5; Jeremiah Hall, 6; John Allyn, 7. There can be nothing that more strongly emphazises the almost entire lack of money, in the form of coin or bills, than the record in 1695, that the Deerfield Town rate was made payable in pork and corn, good and merchantable.

Attention was paid to the education of the children at an earlier date than in some other river towns. There was no compulsory education in those days by Legislative enactment, but a Town law was passed that was about the same in effect. It was, that the fathers of children between the ages of six and ten were compelled to pay toward their "schooling" whether they attended school or not; under six and over ten years of age, they only paid for actual attendance. Another interesting fact shown by this Town law was, that the elders believed that the youngsters had accumulated a sufficient education for all practical purposes by the time they were ten years old. This early age was no doubt fixed upon through necessity. The community was small and the work of clearing the land and cultivating crops, and of spinning and weaving was so great, that every available pair of hands

was an absolute necessity. At the age of ten the boys could relieve their older brothers and their fathers of the "chores" about the barn and the house, and the girls were even more helpful in the housework and the work having to do with the spinning and weaving.

In this same year, 1698, the greater value of oxen over horses for farm work, was shown by the taxable rate fixed upon stock that was in every way perfect. An ox was valued for taxing purposes at £6, a horse at £3, and a cow at £2, and inferior specimens of each variety were rated lower but in accordance with this ratio. For nearly two hundred years after that date, oxen were more highly prized for farm work and logging than horses, in New England, especially in the hill-towns. There are still portions of New England in which the slow, sure-footed oxen are more valued for heavy work than horses. For taxing purposes swine — not being fattened — were rated at ten shillings and less, according to age and quality, and sheep at five shillings and less.

In 1699, grants were made of thirty acres to Samuel Root, Joseph Petty, Martin Kellogg, John Severance, Zeb Williams, and Michael Mitchell, on the Green River, and Mitchell was also granted four acres for a homelot, the homelot being in the village.

The destruction of birds was not considered an offence in those days. There is little doubt, had anyone suggested that the time would come when men would be fined and imprisoned for killing birds, that his neighbors would have considered him as being a little queer. There was a Town law requiring every householder to kill twelve blackbirds in the summer of 1699, and for each bird less than that number, not killed, a fine was imposed. For each bird killed in excess of twelve, there was a small bounty paid by the Town. The bounty paid for dead crows was four pence. There are parts of New England in 1905, where a fine of five dollars is imposed for killing crows. Another odd law, because it had to do with the height of the animals about which the law was made was, that swine fourteen inches high, found on the commons, should be liable to be impounded and their owners fined six pence per head, and that the owners should also pay a certain quantity of grain toward the support of the schoolmaster for that year.

In the winter of 1738–'39, the people of Green River petitioned the Town of Deerfield for permission to be set off as a separate

parish, but the petition was refused. A petition was again presented in 1743, and this time the desired permission was granted, but for some reason not stated in the records, the Green River people did nothing about it till 1753, when the Town of Greenfield became incorporated. At a Town meeting held on July 3, 1753, the following men were elected to office.

Moderator, Benjamin Hastings; town clerk, Benjamin Hastings; selectmen and assessors, Ebenezer Smead, Samuel Hinsdell, and Daniel Nash; treasurer, Eben Arms; constable, Benjamin Hastings; tithingmen, Nathaniel Brooks and Shubael Atherton; fence-viewers, James Corse, Jonah Smead, and Ebenezer Wells; surveyors-of-highways, Amos Allen and Ebenezer Wells; deer-reeve, Aaron Denio; hog-reeves, James Corse and Amos Allen; sealer-of-weights-and-measures; Joshua Wells; sealer-of-leather, Benjamin Hastings; field-drivers, Thomas Nims and Gad Corse; committee on preaching, Daniel Graves, Daniel Nash, and Aaron Denio. These were the first officers of Greenfield.

It is an interesting fact, that while the people in those days killed birds by law if they were destructive to crops, they were equally practical in protecting animals whose flesh and hides had value. That was the duty of the deer-reeve. So far as can be found from local histories of towns on the Connecticut River, south of Greenfield, this was the only town with a law regulating the hunting of game, as early as 1753.

Two months after incorporation and the election of officers, the important duty of calling a minister was taken up. The people voted, that August 16, 1753, should be observed as a day of fasting and prayer, as a preliminary to that important event. After advising with the Revs. Edwards, of Stockbridge; Hopkins, of Sheffield, and Williams, of Long Meadow, the committee invited the Rev. Edward Billings to come to Greenfield as the minister of the Church. Mr. Billings accepted in what was one of the shortest letters of acceptance that had been written up to that time. It contained less than one hundred words. Mr. Billings was born in Sunderland, Massachusetts, and was a graduate of Harvard. There was slight opposition to him at first, as he was a follower of the Rev. Jonathan Edwards in the matter of Church membership, as opposed to the more liberal views on the same subject maintained by the Rev. Solomon Stoddard. Mr. Billings

was something of a politician, as well as very much of a minister, for he saw to it that the council was packed with ministers who were followers of the Rev. Jonathan Edwards, and in fairness it must be confessed, that the other side had attempted the same thing, the leader of the opposition, a Mr. Ashley, of Deerfield, taking with him a half dozen delegates who were Stoddard men. The Edwards men showed their superior political acumen by voting in council, that the voting for and against Mr. Billings should be by Churches instead of by individuals, so Mr. Ashley's delegates had no vote in the matter and Mr. Billings was ordained. The opposition seems to have accepted defeat gracefully, for Mr. Billings remained as minister of the Church up to the time of his death, a few years after his ordination. The precise date when he died is not known, but it must have been before December, 1760, for in that year, the Rev. Bulkley Olcott was called, but did not accept.

In August, 1761, the Rev. Roger Newton was called and began his pastorate on November 18, 1761. He was born in Durham, Connecticut, and was a graduate of Harvard. He was a man of tact and wisdom, and was possessed of qualities which attracted the affections, as well as commanded respect. Although the parish was divided in respect to the Edwards and Stoddard Schools of Congregational doctrine, Mr. Newton's wisdom, for the fifty-six years of his pastorate, was such that entire harmony existed in the Church. Mr. Newton married Abigail Hall, daughter of Timothy Hall, of Middletown, Connecticut, in August, 1762. He died at the age of eighty, in 1816, and his wife's death occurred in 1805.

Mr. Newton kept a diary, not only of his daily acts, but also of his thoughts. Extracts are given because of their interest in showing that men's thoughts and acts differ but little from one century to another.

> Read the Monthly Magazine for June, and several papers from the printer of New York. I found little in them either profitable or entertaining; * * * but I think there might be a great saving to the people without any injury, by diminishing the number of Printers.

This emphasizes very strongly the fact, that conditions change very little from one generation to another; that the men of those "fine old days", as they are now regarded, thought and did very

much as men think and do now. In 1790, there were not as many publications in the entire world as are now issued in New York or London and yet, a typical, liberally educated man of 1790, was convinced that there were too many publications, just as the same type of liberally educated man knows it to be a fact in 1905. The only difference between then and now, or a thousand years ago and now, is one of comparison.

One often hears very religious persons lament "the good old days", and especially the highly religious manner in which Thanksgiving day was observed in them, but another entry in Mr. Newton's diary dispels this fiction and shows that men and women have not changed in 115 years.

> Nov. 25, 1790. Thanksgiving Day, * * * * * The day spent among us as usual, in visiting and recreations.

Mr. Newton must have been a very liberal minded minister; one of those who loved God instead of "fearing Him". Indeed his diary shows this to be a fact. On this same Thanksgiving, which was spent *in the usual way*, a Miss R. refused to attend the dancing party in the evening, because she thought dancing wrong. In commenting upon it Mr. Newton says:

> But in my own mind I conceive of dancing being ***an innocent diversion*** in itself, though usually carried to excess and attended with unbecoming behavior.

An entry of December 19, 1792, shows that spirit of helpfulness; of community of interests; of all living for one and one for all, that was a striking characteristic of New England. The home of Eliel Gilbert was burnt to the foundations that winter and within a few hours voluntary subscriptions, for himself and his family, amounted to £100. This is but a specific instance of the kind of great-heartedness that obtained, from one end of the Connecticut Valley to the other; all over New England, for that matter. When it is remembered that very few families in the smaller settlements had more than enough for themselves; that they were generally poor in everything except the nobler qualities; the sacrifice necessary for the raising of a sum of £100 in a hamlet of less than sixty families and at a time when, in proportion to the entire population of New England, there were fewer families which possessed a dollar in cash than now possess one hundred, may be appreciated.

The change of sentiment in America in regard to Russia, since ninety-nine years ago, is shown by the entry of February 24, 1806.

In the evening read the New York Herald and was glad to find that it confirmed that victory turned in favor of the Russians, in that great battle of the 2d, 3d and 4th of Dec. last.

From the earliest days, Greenfield was in a territory that was harassed by hostile Indians. Many of the inhabitants were killed and at all times the dread of Indians was ever present. The women were provided with loaded muskets, and by practicing they acquired considerable skill with them, as more than one Indian found to be a fact. This frequency of trouble from Indians may have been caused by the fact, that the site and neighborhood of Greenfield had been the resort of Indians, for a longer time than the Indians had traditions reaching back to. In the first place, Greenfield was at the northern end of the great meadows which extended south to Mounts Tom and Holyoke; it was also at the southern end of a series of very high hills, and near the junction of the Green, Deerfield and Connecticut Rivers, which abounded in shad and salmon, while the meadows and hills were alive with game which furnished food and valuable fur-pelts. It was a sort of " Happy Hunting Ground " for the Indians before death.

On account of the familiarity of the men with Indian warfare, they were dead-shots and fearless. Hence, when the war for Independence occurred, they were entirely ready and glad to offer their lives, their courage and their markmanship to the Cause.

The response of the men of Greenfield (and the women too) to the call that was sent forth over the American Colonies by the first shot fired at Lexington, has been so quaintly and stirringly told by David Willard, who wrote seventy years ago, that it is given here.

It was immediately proposed that Thomas Loveland, the drummer, should take a station on the horse-block, under an elm at the south side of the common, and beat the long roll for volunteers. It was accordingly done, and sounded far and wide among the woods and fields. The officers of the company, Captain E. Wells, Lieutenant Allen, and Ensign J. Severance were there, but stood aloof, dissuading from the adventure as savoring of treason and rebellion against the Government. They had not made up their minds to join the patriot cause. (As a matter of fact there were hundreds of militia officers holding royal commissions, who held aloof at first, not because they lacked patriotism or courage, but because they feared by their example to urge the people into rebellion. But after the people

had chosen a war of rebellion rather than submit to injustice and tyranny, many of these officers gave full sway to their suppressed patriotism and became rebels.) But the long roll of Thomas Loveland had done its work. There was an overwhelming majority for the contest. We can see their eager, anxious, determined countenances, and significant, animated gestures. The cautious advice of their respected and beloved officers, hitherto listened to with respect, and obediently followed, was now no more regarded than the passing breeze, or the twittering of the swallow, or the crickets' nightly song. Upon the first beating of the long roll, first and foremost stood out, that hardy, industrious and bold yeoman, Benjamin Hastings, a William Wallace in intrepidity and determined bravery. Who so daring as to come next and risk the halter? It were difficult to say; the whole mass was in motion * * * * The assembled townsmen volunteered almost to a man. The long roll of Tom Loveland and the example of Hastings, were electric and contagious.

We have no captain to lead us to avenge the blood of our slaughtered brethren. Who shall it be? Benjamin Hastings, said one; Benjamin Hastings, said every one. It was by such a spirit as actuated this individual that the most glorious revolution recorded in history was accomplished. * * * * * Daybreak of the morning ensuing found them on their march to Cambridge. Stouter hearts never buckled on a knapsack or a broad sword, or handled a musket, or fought at Thermopylæ. No braver men fought at Bunker Hill, at Bennington, at Yorktown. How could hireling Hessians expect to conquer such a people, contending for their homes, liberty, wives, children and friends? They had mothers who sat up through the night to fry nut-cakes for the wants of their husbands and sons on the march, and to run bullets to be used to destroy their enemies; mothers who practised firing at marks and watched the forts in Indian wars, with a gun on one side and a spinning-wheel on the other, while their men-folks were putting the sickle to the harvest. They [the mothers] were not of the, don't meddle with that gun Billy, stock. The officers who declined going to Cambridge were among the first in respectability and esteem in the town. No one thought of passing Captain Wells without uncovering his head in token of respect. But he and others thought it madness to attempt, in the then feeble state, impoverished means and small population of the colonies, to resist the soldiers of the mother country. They did not, however, lose the respect and confidence of their townsmen.

When Sergeant Benjamin Hastings was chosen as the captain of the company, he did the same thing that John Fitch, the inventor of the steamboat, did at about the same time, down in New Jersey. Sergeant Hastings refused to take command of the company because that office belonged, by right of experience and title, to Captain Timothy Childs, who had commanded a company of militia for several years. So Hastings was made lieutenant and

Aaron Denio, ensign. Another company was a little later formed with Captain Agrippa Wells in command. Captain "Grip", as he was called, was a hot patriot. On an occasion when he was asked to have a cup of the hated tea, he replied: "No, I would rather drink my children's heart blood".

The Rev. Mr. Newton was inclined to be loyal to the King, but his tact and wisdom prevented him from doing or saying anything to mar the harmony in his parish. At the same time, he was anxious that the people should hear something of the British side of the argument. That this might be accomplished in an undemonstrative manner, he exchanged with Mr. Ashley, the minister of the Deerfield Church, who was a Tory. The sermon was too much for his Greenfield auditors. After the morning service the people met and appointed Benjamin Hastings, Samuel Hinsdale, David Smead, and Daniel Nash, a committee to take action in regard to Mr. Ashley's sermon. The action which they took was to nail up the door of the meeting-house.

The people gathered about the church in time for the afternoon service. When Mr. Ashley approached to enter the church, Mr. Hinsdale bumped up against him. Mr. Ashley remonstrated with him for "rebuking an elder". "Elder, elder", said Hinsdale, "if you had not said you were an elder I would have thought you were poison sumach".

Mr. Ashley, later, preached a sermon in his own Church, in Deerfield, in regard to the probable fate of the souls of those who fell at Lexington. Sometime in the week, two of his patriotic parishioners nailed up the entrance to the pulpit. Mr. Ashley requested one of the deacons, who was a blacksmith, to get his hammer and break it open. The deacon replied that he did not use his hammer on the Sabbath. Finally an ax was procured and the pulpit door was broken open, but the people had shown their patriotic spirit.

There were a few towns in New England which suffered more from the expense of the Revolution than others, and Greenfield was one of them, probably, because it was remote from the markets, or larger settlements. Such towns as had manufactories, or were near enough to the centers of trade to dispose of their cattle, hogs and farm products, were not so greatly depressed, financially, as were those situated as was Greenfield. But the patriotism of

the people of Greenfield was not lessened by their sufferings. They furnished their portion of money, provisions and clothing, as promptly as possible and always cheerfully, so far as the Government or its representatives knew. In September, 1777, when Gates called for all possible reinforcements, without delay, (the ready response to which resulted in Burgoyne's surrender) the men of Greenfield left their ripe grain to rot where it stood; some did not even delay to find the members of their families to bid them good bye or, in one or two instances, to be present at the burial of their dead. With such patriotism it seems almost laughable, that between sixty and seventy men, nearly all of whom had fought in the patriot armies, should, but a few years later, actually rebel under arms, against the government they had sacrificed so much to establish. This was in Shays' Rebellion of 1787, which was hatched in the river-towns of Massachusetts. But with the exception of a few ambitious, unscrupulous men who hoped to gain wealth or political power, the rank and file of Shays' army never ceased to be good, patriotic, although for a brief time misguided, citizens. The brief period in which they seemed to have done so was but a period of acute hysteria. Much of the agitation took place in the neighborhood of Greenfield.

The causes which led up to the rebellion were the great expense of the Revolution; the depreciation of money; and the lack of even that. The expenses of the Government and of the States had to be met, and if the people could not pay their taxes their property had to be sold. It was hard, and the people would have borne the burden with nothing more than grumbling had it not been for Daniel Shays and a gang of lazy, ambitious leeches, who hoped to live without work by inflaming the discontent of the people in 1787, just as the walking delegates of Unions hope to accomplish the same end in 1905. But Shays and his lieutenants had the advantage over the walking delegates of to-day, in that they actually took equal risks with the mobs they raised. Shays was an uneducated man, but had been a brave and patriotic officer in the Revolutionary army, and, strange as it may seem, Captain Agrippa Wells, of Greenfield, one of the finest of patriots; the same who declared that he would rather drink his children's heart's blood than a cup of the hated tea; commanded a company in Shays' rebel army.

When General William Shepard, of Westfield, found that it was necessary to fire upon his former fellow soldiers of the War of Independence, in the grounds of the United States Armory, in Springfield, in order to bring them to their senses, Captain "Grip" Wells stood almost alone and berated the fleeing rebels for their cowardice. When such a man as Captain Wells, who had proved his courage and love of country in the old French and Indian War and again the Revolution, joined Shays it is easy to see that the people were nearly distracted; that they were suffering from a virulent and contagious disease, that was instantly cured by General Shepard, when he turned doctor and administered the only antitoxine for the disease. As soon as the people were cured, there was no period of convalescence. They immediately arrived at full patriotic health. The men who were killed in Shays' Rebellion were all from the neighborhood of Greenfield. They were Ezekiel Root and Ariel Webster, of Greenfield; Jabez Spencer, of Leyden; and John Hunter, of Shelburne. The majority of the men of Greenfield, however, were not with Shays, but were under General Shepard, in support of the Government, and in command of Captain Moses Arms.

General Lincoln, one of the commissioners appointed to offer pardon to such of the rebels as would take the oath of allegiance to the Government, went to Greenfield with 500 soldiers, where he made the inn kept by Reuben Wells his headquarters. It is a notable fact, that the two chief leaders of the rebellion, Daniel Shays, of Middlesex County, and Eli Parsons, of Berkshire County, lived and died, like that other traitor, Arnold, in poverty and disgrace. Parsons lived in a destitute condition in a hut in the woods near Bennington, Vermont, and later went to a few miles west of Utica, New York, where he was in somewhat better circumstances. Shays lived in Vermont for a while, and then moved to Sparta, New York. The same Congress that refused to reimburse that fine patriot, Daniel Bissell, "Washington's Spy," for money he had spent from his own pocket for the Government, granted a pension to the rebel, Shays, because of his services in the Revolution.

Aaron Denio, who was elected deer-reeve and a member of the committee to secure a minister, at the time the town was incorporated, was a typical Frenchman, with his vivacity, quick temper

and oddities, and a most excellent and respected citizen. He was born in Canada and came to Deerfield in his youth in the company of some Indians, to visit relatives by the name of Stebbins. Aaron's quickness of intellect and his physical activity pleased his relatives so much, that they persuaded him to remain. He was secreted and when the Indians were ready to return to Canada they could not find him, and were obliged to go back without him. It is probable that they were soundly berated, if not more severely punished, for leaving the boy. Tradition has it, that these same Indians returned to Deerfield later, and committed depredations in revenge for being deprived of their charge.

Denio purchased property from Joseph Allen, who moved to Bernardston, and built a house upon it which he kept as a tavern for many years. His tavern was a popular house — largely due to Denio's hospitality and vivacity — with strangers who were traveling up or down the river. It was also much patronized by the more " chummy " portion of the men of Deerfield, who enjoyed the great fire-place with its four-foot logs; the ale and flip and their pipes; as they told stories or discussed the times. They were a jolly crowd and enjoyed stirring up their hospitable host's peculiarities, or playing practical jokes upon different members of the company.

On one occasion they had agreed among themselves that they would not call for anything to drink, just to bother Denio, until he should say something about it. They talked solemnly for a long time. Finally Denio began to fidget. He walked about the room, rearranged the furniture, the glasses and bottles on the bar, till his patience gave out, when he excitedly exclaimed: "A good fire gentlemen, a very good fire, what will you have to drink"? The shouts of laughter that greeted this question showed him that the hospitality was on him that time. It is tradition, that the lost time was made up, and that several descendants of Puritans went to their homes in anything but a Congregational frame of mind. In 1754, Mr. Denio was elected a selectman.

A famous hunter and trapper of Greenfield was James Corss, who made the shooting and trapping of wild animals, for their flesh and pelts, his business. His traps were set over a vast territory, extending north almost to the Vermont line and for several

miles west from the Connecticut River. He made the rounds of his traps twice each week, sleeping in the woods wherever night overtook him and on special occasions, he made more extended trips after larger game. He was credited with the trapping or shooting of 900 wolves, for which the bounty, without considering the money obtained for the pelts, was a fortune in those days, £4 being paid for a wolf's scalp. Corss' home was used as a fort in times of danger from Indians. He died in 1783, at the age of ninety, and was buried in the old cemetery where his grave was marked by a stone.

Another well liked character of Greenfield was Eber Atherton, who was as famous for his "big stories" as Corss was for his wolf-killing. The Greenfield Atherton's are descendants of the Rev. Hope Atherton, of Hatfield, who was with the army as chaplain, in the great battle with the Indians at the Falls, in 1676. After the fight, Mr. Atherton became separated from his friends and wandered about till finally, lost and nearly famished, he offered to surrender to the Indians. They regarded him as a medicine-man and when he approached them they fled. Mr. Atherton finally arrived at the river and following its course down, reached his home in an exhausted condition.

His descendant, Eben Atherton, was possessed of a keen sense of humor, and his "big stories" were told for his own amusement. In the Revolution he was in Boston for a time. One day, he saw a man looking at the British ships through a telescope. He had never seen one before so he requested permission to look through it. When he returned to Greenfield he told his neighbors about the wonderful machine he had seen in Boston which, when he looked through it, brought the ships so near that he could plainly see the soldiers and sailors *and hear them swear,* so long as he was looking at them. But his best was a fish story. In his day shad were so numerous that they were caught in great quantities. They were regarded as such a common fish that the people were ashamed to be seen with them in their possession. They were found in great numbers especially at the Falls (Turners Falls) where Eben had gone to fish. He wished to cross to the island but there was no boat, so he went to Mr. Howland's house, near the river, and borrowed a pair of snow-shoes. After tying them on

he walked across to the island on the backs of the shad. He also said that he caught *one thousand and fifteen hundred shad* that day.

Up to the advent of Colonel William Moore about 1784, who was a native of Worcester County, Massachusetts, there was little in the way of manufacturing or of commerce in Greenfield. Colonel Moore built up a great business. Besides erecting a six-story flour mill, he had shops for making nails, potash, for coopering, for preparing ginseng, a tanyard and a slaughter house — in which 500 cattle were salted and barreled yearly, and two stores in the village. Among the men who became residents of Greenfield, through being employed by Colonel Moore, were Captain Ambrose Arms, Benjamin Swan, David and William Wait, and Colonel Eliel Gilbert, of Brookfield; and Samuel Pierce, of Middletown, Connecticut, who were attracted to Greenfield by the prosperity of the place due to Colonel Moore's extensive business. S. Hunt & Co. occupied the top story of Moore's mill for manufacturing cotton, during the second war with Great Britain, in 1812. They were succeeded by Joel Parker, also in the manufacture of cotton.

Among the many fine families who were early settlers of Greenfield were the Newtons, of Durham, Connecticut. Captain Isaac Newton, a nephew of the Rev. Roger Newton, the minister of the Greenfield Church, went to that place from Durham, at the age of twenty-one. As a young man he was frank and sincere, generous and energetic. These qualities increased with advancing years, and added to them were benevolence and untiring efforts for the relief of those in adversity and grief.

Captain Newton was the adviser of his neighbors in most of the matters in dispute between them, for his wisdom and sense of justice were held in great respect. Captain Newton's early education was limited to the little his mother had the time at her disposal to impart, and to two weeks under the Rev. Dr. Goodrich, of Durham. In later life it was obtained from Nature; in the woods, the fields and the rivers; and by going through life with his eyes and his ears open. He served his country in the Revolution and received his commission as captain on July 1, 1781. In civil life he held office for twenty-one years, as assessor, selectman, overseer of the poor and member of the Legislature. His death occurred in December, 1824, at the age of seventy-five.

Rejoice Newton, a son of Captain Newton, became a man of prominence. He was a graduate of Dartmouth College, in 1807, and studied for the bar with Judge Newcomb and E. H. Mills. After being admitted to practice, in 1810, he moved to Worcester and began to practice with Mr. F. Blake. He was attorney for the County for several years and for four years was in the Legislature as Representative and Senator.

GILL.

IN that portion of the Town of Deerfield which became Gill, by incorporation in 1793, occurred the greatest Indian fight of Colonial days in New England; a fight in which the English turned the Indians' style of fighting upon themselves by surprising them and destroying hundreds before they had recovered from their fright. This was the famous "Falls Fight" on the Connecticut River, at what was for many years known as Millers Falls, but sometime in the first quarter of the nineteenth century the name was changed to Turners Falls, in honor of Captain Turner the hero of the fight.

Turners Falls was a favorite resort of the Indians, for the river was alive with shad below the falls and with salmon both below and above, at certain seasons of the year, while in the woods were to be found game and fur-bearing animals in great numbers. It was at Turners Falls where Eber Atherton, Greenfield's humorist of the old days, said that he walked on snow-shoes across the backs of the shad from the bank to the island.

The surprise and attack upon the Indians was deliberately planned, and was due to information given by two boys, named Stebbins and Gilbert, who had been captured by a small party of the great band of Indians then at the Falls fishing, and had succeeded in making their escape. It seems that on account of their own number and the smallness of the settlements in the vicinity of Hadley, the Indians had become careless and did not have sentinels on duty at night. As soon as the conditions became known, the settlers determined upon a surprise. One hundred and sixty mounted men, under command of Captain Turner, with Captain Holyoke, of Springfield, and Ensign Lyman, of Northampton, assembled at Hatfield, and on the evening of May 17,

1676, led by two experienced hunters, the little army set out for the Falls.

Deerfield had already been destroyed by the Indians, and when the soldiers passed by the ruins of that settlement and arrived at the place called Cheapside, they were heard by a few Indians who were in camp there. They made an investigation, but they felt so secure that they were careless and thinking the noise was caused by moose or deer, returned to their lodge. At a point half a mile from the Indian camp Turner dismounted his men and made a careful investigation. He found that several hundred of the Indians were on an elevation on the right bank of the river and that smaller encampments were on the left bank and on Smeads Island, a mile below the Falls.

Just before dawn, Captain Turner and his men entered the largest encampment and found the Indians asleep, but a volley aroused all who were not killed and they, not believing the small number of English at the settlements would dare to attack them, thought the Mohawks were upon them. As they ran toward the river they shouted, "Mohawks! Mohawks"! The English shot straight and fast. One hundred Indians were killed on the spot and 140, who tried to escape in canoes or by swimming the river, were either shot or carried over the falls to death. Only one of those who went over the falls escaped drowning. Others were shot so that the total loss to the Indians was about 300, while only one of the English had been killed.

The Indians of the two smaller encampments now joined in the fight and were met by Captain Holyoke who kept them back. One of the captured Indians told the English that King Philip was approaching with 1,000 Indians. This caused a panic, the command broke up into several small bands and retreated in disorder. Two of the bands were cut off by the Indians, and the members of one of them were all burnt to death. The most disastrous part of the disorderly retreat was through what later became Greenfield. Captain Turner was killed in Greenfield meadow near the brook that flows through it, and the command devolved upon Captain Holyoke, who, after fierce fighting on both sides, arrived at Hatfield, the Indians giving up the pursuit at the southern end of Deerfield Meadow. The English lost thirty-eight men and the Indians about three hundred.

NORTHFIELD.

NORTHFIELD is one of the oldest towns in Franklin County, only Deerfield being older. John Pynchon, of Springfield, and a company of men obtained a grant from the General Court of Massachusetts in 1672, for a township at Squakheag, as the Indians called the country which became Northfield. The town was about six by twelve miles in area and was on both sides of the Connecticut River. It extended northward several miles into Vermont and New Hampshire, it was found when the boundary between those Provinces and Massachusetts was finally fixed, but at the time of the grant it was believed that the whole town was in Massachusetts. The deed from the Indians was obtained in August, 1687, by the agents of the proprietors, William Clark and John King, of Northampton. The price paid was 1,200 feet (200 fathoms) of wampum and goods of value to Indians, worth £57.

In 1673, the settlement was begun by families from Northampton, Hatfield and Hadley who built small thatched-roof cabins, a building for public worship and a fort with a stockade. This settlement was greatly afflicted by the Indians, especially in King Philip's War, in 1675. Early in September of that year, nine or ten persons were killed by Indians in the woods, not far from the settlement, and the few who escaped the Indians fled to the fort, which was garrisoned by a small company of soldiers.

The day following these murders in Northfield, Captain Beers, with thirty-six mounted soldiers, started from Hadley for Northfield with provisions for the garrison, the news of the murders of the day before not then being known in Hadley. Captain Beers and his men had a journey through dense woods and swamps, over little more than a trail and a part of the way not even that. Many places favorable for an ambush were passed in safety. At Millers River they left the horses, and continued on foot with the provisions to a point in a marshy ravine, about two miles from the fort in Northfield. The Indians, becoming aware of the approach of Beers, lay in ambush in this ravine and when the soldiers had entered it, they fired and killed a large part of the little command.

This demoralized the soldiers who broke in disorder and retreated to a level spot, later known as Beers' Plain, with the Indians in hot pursuit. The attack being too strong for them, Beers and the survivors retreated to a low, steep hill, called since that day Beers' Mountain, about a mile to the south where a stand was made, the few men who were left fighting with desperation against a greatly superior force. Captain Beers was shot and the men being without a commander fled to the woods, only sixteen of the company of thirty-six reaching Hadley. The Indians tortured the living, murdered the wounded and mutilated the bodies of all. Many of the bodies had been decapitated and one body was found suspended by the chin from an iron hook at the end of a chain, that was fastened to the limb of a tree. Two days after this horror, Major Treat with 100 men arrived in Northfield from Hadley, and took the garrison and settlers back to Hadley with him. The Indians burned the abandoned settlement and fort and stole or destroyed everything of value.

Northfield was again occupied by settlers and a few soldiers many years after the abandonment, but in King William's War, in 1690, the settlement was again abandoned and again destroyed by Indians. In 1713, after the war was over, the settlers returned and built new homes and a rude church. In 1718, they settled the Rev. Benjamin Doolittle, of Wallingford, Connecticut, as the first minister. At this time, Northfield contained about thirty families — probably about 200 inhabitants. Mr. Doolittle was the doctor, as well as the minister of the settlement. His death occurred in the fifty-fourth year of his age and the thirtieth of his pastorate, in 1748. Two years before his death, Northfield was again harassed by Indians, in King George's War of 1744, and many persons were killed. The Rev. John Hubbard was minister in 1750; the Rev. Samuel C. Allen, in 1795; and the Rev. Thomas Mason, in 1799.

VERMONT AND NEW HAMPSHIRE.

THE settlement of the Valley of the Connecticut in Vermont and New Hampshire, was nearly 125 years later than in Connecticut and Massachusetts. This was chiefly due to the fact that the greater proximity to Canada made the danger from the French and Indians very much greater and besides, it was through the valley that the French might be expected to pass on their way to the settlements further down the river. The several routes by which the French and their Indian allies reached the Connecticut River were as follows.

One was by St. Francis River and Lake Memphremagog, thence by portage to the Passumsic River to its mouth at the Connecticut River, near Barnet, Vermont, and from that point down the Connecticut to the settlements.

Another was by way of Lake Champlain to Whitehall, New York, thence up Pawlet River to its source, and then over the Green Mountains at Dorset and East Dorset, to West River, at South Londonderry, thence down that river to the Connecticut at Brattleboro.

The third, and most used route was down Lake Champlain to the mouth of Otter Creek — where Fort Cassin was built in the Revolution — and up the creek to the neighborhood of South Wallingford, Vermont, and across the hills to Ludlow on the Black River, and down that river to the Connecticut nearly opposite Charlestown, New Hampshire.

In 1724, the General Court of Massachusetts built Fort Dummer in the southeast corner of what later became the Town of Brattleboro, and although there may have been a very few bold, pioneer hunters and trappers who had built log cabins to the west of the Connecticut River, Fort Dummer has always been regarded as the first white settlement in the State of Vermont. At the time the fort was built, for the protection of the western settlements of Massachusetts, all the territory was then within the northern limits of the Colony of Massachusetts. To the north and west of Fort Dummer was a vast territory that was covered by a

primitive wilderness; grand and wild, with an interminable forest of gigantic trees, full streams and rivers and lovely lakes.

Deer and moose and caribou roamed the forest in even greater number than are the domestic cattle of the present time. Their only enemies were their natural enemies; bear, wolves, "catamounts" and Indians. So long as they had but these to contend with their number increased rather than diminished. Their wild fellow "four-foots" only killed for food, and the Indian only for food and clothing. The craft and speed of the deer and their

OLD MORGAN HOMESTEAD, BELLOWS FALLS.

brothers, the moose and caribou, made the hunting of them by their natural enemies a sport, as exciting for the hunted as for the hunters, for the chances were equal and only he who displayed the greater cunning and skill was the winner. There was nothing in this natural warfare to frighten the timid deer and their brothers away.

But with the advent of civilized, Christianized white men, all the natural conditions were upset. It is a pitful axiom that God's people have ever been the chief instrument for the destruction of His natural beauties and grandeur. The covetousness of the white settlers caused them to slaughter wild animal life for profit, and

to destroy the noble forests for gain. The same conditions exist to-day, only, the unnecessary slaughter of wild animals not desired for food, is called *sport*, and the destruction of the remnants of the forest, is called *good business*.

In 1728, four years after the building of Fort Dummer, there was but one Governor for Massachusetts and New Hampshire, but each Colony had a Lieutenant Governor and its own Assembly. These facts no doubt hastened and may have been the chief cause of the independence of New Hampshire and its separation from Massachusetts. The long absence of Governor Shute was the direct cause of the trouble which resulted in the separation of New Hampshire and Massachusetts, for it was uncertain whether Governor Shute would return and resume the executive chair, or if Jonathan Belcher would be appointed Governor. The reason this uncertainty brought about trouble was, that Lieutenant Governor Wentworth, of New Hampshire, liked public office and official life and as he did not know which of the two men would be Governor, he wrote letters of a flattering nature to both, in the hope, that the pleasure he believed each would derive from his letters would cause them to regard him with favor.

It so happened, that while on a brief visit to New Hampshire, Lieutenant Governor Belcher discovered what he regarded as Wentworth's dishonorable conduct. This so far aroused his anger that he snubbed and insulted Wentworth. He refused to dine with Wentworth while he was in Portsmouth, dismissed all of Wentworth's friends and relatives from office, and cut off the perquisites of his office. After the death of Lieutenant Governor Wentworth, which occurred soon after this trouble started, his son, Benning Wentworth, determined to punish Belcher. Wentworth and Theodore Atkinson, his brother-in-law, with a number of influential friends, organized a strong opposition party. They succeeded in depriving Governor Belcher of that portion of his territory comprised in the bounds of New Hampshire and succeeded in bringing about the appointment of a separate Governor for New Hampshire. This appointment was given to Benning Wentworth in 1741, and his brother-in-law, Theodore Atkinson, was appointed to the office of Secretary.

But in the mean time, the quarrel between Wentworth and Belcher increased to such an extent that it passed out of the personal and became general, and involved the boundary between

Massachusetts and New Hampshire. The Wentworth party supported John Tomlinson in his successful effort to obtain, by royal authority, a board of commissioners to settle the boundary dispute. This commission was composed of Councilors of the Provinces and was given full power to settle the location of the boundary. The commissioners met in August, 1737, at Hampton, New Hampshire, near the coast, and in a few days the Legislature of New Hampshire met at Hampton Falls, not far from the meeting

OLD MORGAN TAVERN, BELLOWS FALLS.

place of the Commission, and the Legislature of Massachusetts met at Salisbury. The session was long and the remarks and speeches sulphurous, but finally, the eastern boundary of New Hampshire was fixed as it is to-day. But the boundary between the Colony of Massachusetts and the Province of New Hampshire was a different matter and it was found necessary to submit the question to the King.

As a consequence, a royal commission was appointed to run the line between the two governments, in 1738. The Commission began the line at the coast, three miles to the north of the mouth

of the Merrimac River. The line followed a curve to Pawtucket Falls and from that place it was continued due west to New York. In this, Wentworth was again successful and Belcher disappointed, for the area was greater than it was expected it would be. This line occasioned considerable discontent as Governor Belcher, of Massachusetts, had made a great many grants on both sides of the Connecticut River as far north as Charlestown, New Hampshire. The titles to them being worthless, the persons to whom the grants had been made tried to have the territory in which they lived re-annexed to Massachusetts, but without success.

In 1735, three years before the boundary between New Hampshire and Massachusetts had been fixed, Governor Belcher induced the Legislature of Massachusetts to permit him to lay out two 1,000-acre plots of the unoccupied lands. The Governor based his request upon the services of his brother, Andrew Belcher, in the troubles with Canada in 1690. The Legislature granted the desired permission and two plots of 1,000 acres each were laid out; one at Cold River in New Hampshire, nearly opposite Bellows Falls, and the other across the Connecticut in Vermont. This 1,000-acre town in Vermont was first called Great Falls, later Bellowston, and finally Bellows Falls. In the following year, 1736, Walpole and Charlestown, New Hampshire, and Rockingham, and Westminster, Vermont, were surveyed and laid out as towns on the banks of the Connecticut River. Hinsdale was originally settled in 1683, Chesterfield, in 1736, Keen, in 1739, Charlestown, in 1740, and Westmoreland, in 1741. From these dates it is seen that the south-western Connecticut River towns of New Hampshire were settled earlier than were the river towns in the south-eastern portion of Vermont, with the exception of Fort Dummer.

The patriotism of the men of Vermont and New Hampshire during the Revolution was peculiar, characteristic and, in many instances, sublime. In the southern tier of towns the conditions were not so very different from the conditions in the more thickly settled portions of New England, in Massachusetts and Connecticut. But there was a vast territory, in both states, where there were no villages, such as were common in the two states to the south. There were hamlets of five or six homes, with isolated clearings between them. Further in the wilderness were to be found the even more isolated, but not lonely, homes of hardy,

fearless pioneer hunters and trappers, of whom Roland Robinson has written poems in prose. These men were not lonely for they loved Nature and lived in its midst. The peculiar and sublime characteristics of these Northern Yankees' patriotism was shown in the way they responded to the call of their country, undelivered by human lips.

The people of the southern tier of towns, and of the more populous towns of Massachusetts and Connecticut had the stirring sound of rattling drums and shrill fife; of patriotic speeches; and the contagion of numbers, to stimulate them to immediate action, and when red-hot proclamations were read in public places, calling upon them to rally around the leaders, they responded in companies. But the Northern Yankees heard nothing of this, nor were they aroused by the sight of flashing eyes and brilliantly uniformed officers. The news of the Battle of Lexington reached those tiny hamlets of three or four homes, the scattered clearings and the remote log cabins of the hunters slowly, and the only call to the defence of their country which they heard, was the silent call of conscience to duty.

To this call they responded, not in companies, but in twos or threes and singly. Scores, yes hundreds, of these Northern Noblemen — and the Courts of Europe never produced finer — deliberately went to work to cast bullets, fill powderhorns and desert their homes, to tramp alone, 300 miles through a trackless forest the greater part of the way, that they might give their lives to the Cause of the United Colonies. Is sublime too strong a word for such patriotism; is there cause for wonder that Washington's officers were anxious to have at least one company of these Northern Yankees in their commands, whose patriotism was so fine and whose markmanship was so perfect that they considered it a disgrace to shoot a squirrel in any other part of the body than the head, at 100 yards?

HINSDALE AND VERNON.

THE history of Hinsdale, New Hampshire, and Vernon, Vermont, is practically the same from the settlement in 1736, to the incorporation of Vernon, in 1753. Under the caption of Northfield, it was mentioned, that when the General Court of Massachusetts granted the territory called by the Indians Squakheag to John Pynchon, of Springfield, Massachusetts, and his associates, in 1672, a considerable portion of the grant — which became the Town of Northfield, Massachusetts — extended into that portion of New England, that became parts of Vermont and New Hampshire after the northern boundary of Massachusetts had been fixed by King George. This territory lying to the north of Massachusetts, on both sides of the Connecticut River, became Hinsdale in 1753, and in 1802, the portion of that town lying on the west side of the river became Vernon, Vermont.

The combinations of boundary disputes having to do with Squakheag, even when read about at this late day, are sufficiently mixed up to give the reader an acute attack of strabismus. The particular disease from which the inhabitants of the district immediately concerned in the several boundary disputes suffered may only be guessed at.

That portion of Squakheag lying to the north of the northern line of Massachusetts was called Northfield from 1672 till 1741. That portion of Northfield lying to the west of the Connecticut River was called Bridgeman's Fort from 1741, to 1753, and the eastern portion was called Northfield from 1672 till 1753.

In 1753, Squakheag-Northfield-Bridgeman's Fort, and Squakheag-Northfield, became Hinsdale. In other words, the two parts of the original township that was granted to John Pynchon in 1672, were united and given the name of Hinsdale, in 1753.

In 1802, Hinsdale was divided and Squakheag-Northfield-Bridgeman's Fort-Hinsdale, became Vernon, Vermont; and Squakheag-Northfield-Hinsdale, retained the last part of its hyphenated name and is still known as Hinsdale, New Hampshire. Thus, the western portion of Northfield became Vernon, Vermont, and the eastern portion became Hinsdale, New Hampshire.

But Vernon has had a much more varied and complex career, than even that in which Hinsdale was mixed up, for, by reason of the many boundary disputes, the full Post Office addresses of the residents of Vernon were, at different times between the years 1672, and 1802:

Northfield, Hampshire County, Massachusetts.
Hinsdale, Cheshire County, New Hampshire.
Hinsdale, Cumberland County, New York.

HOWE HOUSE, SOUTH VERNON (ON THE VERMONT SIDE).

Hinsdale, Windham County, Vermont.
Vernon, Windham County, Vermont.

From this it may be seen that Vernon has been at different times in Massachusetts, New Hampshire, New York and Vermont. The result is, that the people of Vernon of the present generation must have grave doubts, whether they are descended from a New York family or from families of one of the three New England States.

The first settlement in the present Town of Hinsdale was made by Daniel Shattuck, in 1736. He built his house of massive hewn timber, on the brook bearing his name. Sometime later, probably

just before King George's War of 1744, he added to the house and made a fort of it. The addition was built on the other side of Shattucks Brook from the original house. The two parts were connected and the whole was surrounded by palisades. This fort was situated on the farm that was known in 1885, as the Sterns farm. Robert Cooper built his house in 1737, near the site of the old meeting-house and in 1738, Josiah Sartwell, of Northfield, obtained a grant from the General Court of 100 acres, in that portion of Hinsdale on the west side of the Connecticut River. Sartwell built a house-fort on his farm, in 1740, and in 1742, Orlando Bridgeman built the historical blockhouse known as Bridgeman's Fort, about a half mile south of Sartwell's Fort. In 1741, John Evans built his house to the south of Ashuelot River on his farm, that many years later was known as the Stebbins-farm.

The Rev. Ebenezer Hinsdell, who had been appointed chaplain of Fort Dummer, on the western side of the Connecticut River, was induced by the settlers in 1742, to build a blockhouse upon his property bordering Ash-swamp Brook, and a gristmill on the little brook not far from the blockhouse. The gristmill was patronized by the settlers and in it the grain was ground for the garrison at Fort Dummer.

Hinsdale had its share of Indian troubles. On June 24, 1746, twenty Indians killed William Robbins and James Barker, and captured Daniel How and John Beeman, while they were at work in the meadows. In 1747, Bridgeman's Fort was burned, several persons were killed, and others were taken as captives to Canada. On July 3, of that year, an attack was made upon the gristmill but the Indians were driven off by Colonel Willard by word of mouth — his loudly repeated orders to attack the Indians caused them to flee. Jonathan Sawtell was captured in the following October, and on June 16, 1748, John Frost, Nathan French and Joseph Richardson were killed while crossing the Connecticut to Fort Dummer, and seven other men were captured.

On September 3, 1753, the charter of Hinsdale was granted to Ebenezer Alexander and his ninety-four associates, and on September 26, of the same year, the charter was altered, and the territory included in the original charter was made into two towns, both called Hinsdale, the dividing line being the Connecticut River. Among the first officers of Hinsdale, New Hampshire, were Daniel Shattuck, John Evans and Benoni Wright, selectmen;

Ebenezer Hinsdell, Esq., town clerk; Sergeant Caleb How, constable; and Peter Evans, tithingman. In 1755, two years after the charter was granted, John Hardiclay and John Alexander were killed and Jonathan Colby was captured by Indians.

The first Church of Hinsdale was Congregational. It was organized in 1763, but the meeting-house was built in 1760. The Rev. Bunker Gay was the first minister and for forty-seven years he was the faithful pastor of the people. The parish included the portions of the town on both sides of the Connecticut

SOUTH VERNON.

(Massachusetts and Vermont on line.)

River, so Mr. Gay was the first minister of Vernon as well as of Hinsdale. When the State of Vermont was created, the portion of the town that is now Vernon was cut off from the parish. This left the Hinsdale parish in a somewhat weakened condition, in regard to members and finances. Mr. Gay died in 1815, at the age of eighty.

The first meeting-house built in Vernon was in 1802. It was situated on the hill between the two Salmon Brooks — Upper and Lower — and was used by the Congregationalists and the Baptists, each congregation having charge of the service in alternate months.

Vernon was for many years notable as a sort of Yankee Gretna Green, where runaway couples resorted to have themselves married in defiance of parental, or other opposition, by the genial Dr. Cyrus Washburn, who was a Justice of the Peace in Vernon for fifty-six years. Dr. Washburn performed the marriage ceremony for 853 couples. He used many different forms for performing this ceremony, all of them being his own invention. They were generally long, for they included verse as well as the usual questions put to the bride and groom as to their willingness to love, honor and obey. One of his forms began with the following lines:

Parties and relatives, being agreed,
To solemn joyous rites we will proceed.
Worthy and much respected Groom and Bride,
That you by nuptial ties may be allied,
In preparation for the endearing bands,
In token of united hearts, join hands.

BRATTLEBORO.

NOT quite thirty years after the building of Fort Dummer, the Charter of Brattleboro was granted in 1753, by George the Second, to Samuel Allen, William Brattle, Isaac Bradish, Ebenezer Bradish, William Bowls, William Barrett, Thomas Blanchard, Thomas Blanchard, Jr., Oliver and Jeremiah Coleman, Daniel Emerton; Sampson, Joseph, Samuel, and Benjamin French; William Fessenden, Jacob Fletcher, William Gammage, John Hicks, Abner Hasey, Thomas Hastings, Benjamin Lynde, William and Abel Laurence, William Lee, Mather Livermore, William Manning, Edward Marrett, Jr., Andrew Oliver, Jr., Stephen Palmer, Stephen Palmer, Jr., Daniel and Caleb Prentice, Peter and Stephen Powers, James Read, Ebenezer Smith, Thomas Sherren, Jonathan Sprague, Ebenezer Steadman, Samuel Searl, Corelius Woodbury; William, Sampson and Oliver Willard; Moses Wright, Jacob Wendell, Owen and John Warland and James Whitemore.

An extensive tract of land was reserved for Governor Benning Wentworth and land was set aside for The Society for the Propogation of the Gospel, for the first settled minister, for the minister of the Established Church of England, and a tract of fifty rods square about Fort Dummer was set off as fort land.

But this was not the first white ownership of the territory included in Brattleboro. About sixty-five years before the granting of the charter, in 1687, the Northfield, Massachusetts, settlers purchased a large tract of land from the Squakheag Indians, who gave a deed of the land. This purchase extended from the Northfield line to West River — Wantastiquet the Indians called it — and included about three-fifths of the present Town of Brattleboro. Again, about 1713, a portion of the territory later comprising Brattleboro was disposed of, this time by grant of the Massachusetts General Court.

An account of the error in fixing the boundary between Massachusetts and Connecticut has been given under the captions of Suffield and Enfield, Connecticut. As compensation for the land taken by Massachusetts, that Colony gave to Connecticut territory

that was called "Equivalent Lands". This territory was on the west side of the Connecticut River and was partly bounded by the north line of Putney, and the south line of Brattleboro, Vermont. Connecticut sold the "Equivalent" in 1716, to a company of sixteen men for a sum equal to $2,274, which was given to Yale College. By a division and allotment that was made by the sixteen proprietors, in 1718, a portion of the "Equivalent" became the property of William Dummer, for whom Fort Dummer was

OLD MILL, BRATTLEBORO.

named; and another portion went to Colonel William Brattle, of Cambridge, Massachusetts, whose name is perpetuated in Brattleboro. Colonel Brattle had the courage to be on the unpopular side just before the Revolution, and as Tories were even less tolerated in Vermont than elsewhere, he fled to Nova Scotia when the war began. Afterward, his heirs attempted to recover his confiscated estate, but it is hardly necessary to say, without success.

Fort Dummer was garrisoned by forty men, a part of that number being English and the others what were called Western Indians, possibly the Housatonic Indians who were always

friendly to the English. It was the duty of these skilled woodsmen to go on scouting trips as far north as West River, northwest to Otter Creek, and east as far as Mount Monadnunk. The enemy they were on the watch for and hoped never to find, were the French and their good friends and co-religionists, the Canadian Indians, a part of whom were renegades from the Mohawk Tribe of the Five Nations.

Sufficient fertile land was set apart and plowed for the support of the Western Indians and their families. Colonel John Stoddard, of Northampton, Massachusetts, had general charge of the work at Fort Dummer, and Lieutenant Timothy Dwight, also of Northampton, was assigned to oversee the work of building the blockhouse.

Colonel John Stoddard was the most expert military engineer, of the first half of the eighteenth century, in New England; he was one of the most prominent lawyers and judges of Massachusetts; and one of the wealthiest men of New England. Colonel Stoddard was born on February 17, 1682. He entered Harvard and was graduated in 1701, and then studied law in Northampton. His military and civil offices and honors were numerous. He was Colonel of a regiment and Superintendent of Defences; Judge of Probate, Chief Justice of the Court of Common Pleas and a member of the Governor's Council. His death occurred while in attendance at the General Court in Boston on June 19, 1748. He left a fortune — expressed in dollars — of $180,000, a vast sum in those days. His gold watch, the first one owned in Northampton, was appraised in settling his estate, at about $800.

The builders of the fort were four carpenters and twelve soldiers who had two ox-teams for hauling the felled trees to the site of the blockhouse. Northampton was again drawn upon for a man (which was quite proper for it is in "The East, where we raise men" and Northampton is rather near to the center of the East) to take charge of another portion of the work at Fort Dummer. This time a chaplain was desired and the matter of selecting a man for the chaplaincy was referred to a committee of ministers and the committee chose the Rev. Daniel Dwight, of Northampton, who also acted as missionary to the Indians. Mr. Dwight was succeeded by the Rev. Ebenezer Hins-

dell as chaplain, in 1730. Early in the seventies of seventeen hundred, the fort was abandoned and became the property of its last commander, Captain Willard.

Governor Benning Wentworth gave Brattleboro its charter in the name of George the Second, in 1753, but no permanent settlement was made till after the French War was over, in 1760, except the few log houses built close to Fort Dummer. When all fear of the French ended with the capture of Quebec, settlements were rather quickly populated, for the land along the river was fertile and the waterpower of the many brooks and streams were numerous in those days, before the forest had been cut off in the way of "good business".

Benjamin Moore was the first settler, in 1757. He built where the "Summer Retreat" for women was later built. The year after he settled he was killed by Indians and his wife and children were taken as captives to Canada, where they remained till 1760, when Colonel Peter Schuyler ransomed them. In 1762, Colonel John Sergeant built his house to the north of West River on the road to Dummerston. In that year, 1762, Major John Arms and Colonel Samuel Wells, both of Deerfield, settled in Brattleboro. Major Arms built and kept a tavern that became very popular, on the site of the "Summer Retreat" and Colonel Wells built his house to the west of the Major's. They were followed by Ebenezer Fisher and Dr. Henry Wells. Dr. Wells was the first physician in Brattleboro and its first town clerk. He came from New York in 1767, and built his house upon a farm of 1,000 acres, south-east of Meeting-house Hill. The house, which was large and comfortable, was torn down in 1875. Another who was an early settler was John Alexander. At the time Mr. Moore, the first settler, was killed and his family made captives by the Indians — when they burnt Bridgeman's Fort in what is now Vernon — Alexander was a boy of about ten. He was hunting for the cows belonging to the fort and so escaped being captured. Alexander was notable, even as a boy, for his bravery and great strength. The year after the burning of Bridgeman's Fort, when he was but eleven, he found a she-bear and two cubs not far from his home. They were prizes too good to be lost as they would furnish meat and valuable skins. As his father was away from home John took down the old gun and going to where he had seen

the bears, he shot the old one and caught the two cubs, with the help of a companion. At the age of seventeen, he was in the army in the French War, under General Amherst. When Ticonderoga was captured he was present with his company, and later he was in the Patriot army at the surrender of Burgoyne. Mr. Alexander's strength and endurance was shown one day, in later life, when going to the woods to make maple sugar. He carried his camp-kit, provisions for four days, knapsack, a huge iron kettle for boiling the sap, and two sap-buckets, for more than three miles, over the snow on snowshoes. He lived to the age of ninety, his death occurring in 1828.

In 1771, Stephen Greenleaf moved from Boston, where he had kept a store, to Brattleboro. He continued the occupation of merchant in Brattleboro, his store being situated in Main street. It was the first store of that village. He bought Judge Wells' farm of 800 acres and built the second sawmill of the town in what is now Centerville, in 1772. Mr. Greenleaf's son Stephen was a youth of thirteen when the father left Boston for Brattleboro, so he may be considered a son of that town. Stephen, the son, became a man of prominence and was possessed of untiring energy and determination. These characteristics were shown in his youth by the manner in which he obtained his education. His school was the broad hearthstone in front of the open fireplace; his teacher was himself. It was said of him in later life, that whatever he attempted he accomplished, and with credit to himself. Major Greenleaf was clerk of the town from 1799, to 1844, and his records were in writing that was as easy to read as print. He died at the age of ninety-two, in 1850.

Another of Brattleboro's adopted sons was the Hon. John Noyes. Mr. Noyes was born in Atkinson, New Hampshire, in April, 1764, and at the age of thirty-four he moved to Brattleboro. Mr. Noyes was of the fifth generation from Nicholas Noyes, one of the first settlers of Massachusetts. Mr. Noyes was graduated at Dartmouth College and remained there as a tutor while Daniel Webster was an undergraduate. Several years later, when Webster was attending a reception at Dartmouth, John H. Noyes, a son of Mr. Noyes the tutor, who was then an undergraduate, was introduced to Webster, who showed the high regard he had for the father by saying to the son; "I wish I could do as much

good for you as your father did for me". The Noyes family was notable in the early days for the number of ministers in it so it was but natural that John should inherit the inclination. While tutoring at Dartmouth he studied for the ministry, but, as his health was such that he was unsuited for that profession, he was obliged to give up the idea of becoming a minister. He continued to teach and was for several years in charge of the Chesterfield Academy, in New Hampshire. In 1800, he went to Brattleboro and in partnership with General Mann opened a general store in West

SITE OF FORT DUMMER, BRATTLEBORO, NOW VERNON.

Brattleboro. General Mann's daughter married General R. B. Marcy, and his granddaughter married General George B. McClellan. The Hon. Austin Birchard, of Fayetteville, Vermont, was, in his youth, a clerk in their store. The business of the firm grew to great proportions and branches were established in Whitingham and Wilmington, under the firm name of Noyes, Mann & Hayes. In 1804, Mr. Noyes married Miss Polly Hayes, the eldest daughter of Rutherford Hayes, Sr. Mr. Noyes was in the Legislature for two terms and in 1815, was in Congress

as the representative of the southern district of Vermont. In 1817, he removed to Dummerston and lived there till 1821, when he retired from business and purchased a farm in Putney. Mr. Noyes' eldest daughter married Larkin G. Mead, the father of the sculptor. His death occurred in October, 1841. The son, John H. Noyes, to whom Webster spoke so highly of his father, was the founder of the Oneida Community in New York.

Rutherford Hayes was the first, or one of the first blacksmiths of Brattleboro. He arrived in that town from New Haven, Connecticut, in 1778, at the age of twenty-one. The little settlement was most anxious for a man of his trade and in order that he might begin work as soon as possible, they organized that Yankee institution of neighborliness a " bee ". The ground was cleared of the deep snow; timber was felled; logs hewn and the shop built, and smoke was rolling from the chimney in less than four weeks after his arrival. The first American ancestor of the name was George Hayes who came from Scotland and was a settler in Windsor, Connecticut, in 1682. On his mother's side, Rutherford Hayes was descended from the Rev. John Russell, the first minister of Hadley, Massachusetts. Rutherford was born in Branford, Connecticut, in July, 1756, and in 1773, he removed to New Haven with his father, Ezekiel Hayes. He was a good workman, energetic and conscientious in his youth, and in later life was described by one of his neighbors as a jolly, honest, kindly, religious man who might well be regarded as a model by his descendants. When he had lived to the allotted age of man he became a teetotaler. It was probably from him that his descendant who became President of the United States, inherited his teetotalism, which an antagonistic press attributed to parsimony. Rutherford Hayes' wife, Chloe Smith, was born in Hadley, Massachusetts, in November, 1762, whence her parents moved to Brattleboro where she was married to Rutherford in her seventeenth year, in 1779. This girl developed a noble character and was possessed of great energy and strength of will. They had three sons and six daughters, all of whom were honored and useful members in the community in which they lived. Besides the occupation of blacksmith, Mr. Hayes was a farmer and tavern keeper. The eldest son, Deacon Russell Hayes, lived on the farm and devoted himself to his parents, and the interests of the Church

and Academy of his native town. The second son, Rutherford, Jr., was a successful business man. He moved to Ohio, in 1817, where his son Rutherford B. Hayes, President of the United States, was born after his father's death. The youngest son, William R. Hayes, was graduated from Yale with honors and studied law with Judge Dagget, of New Haven. It was the eldest daughter of Rutherford Hayes who married the Hon. John Noyes.

The first settled minister of Brattleboro was the Rev. Abner Reeve, of Hadley, Massachusetts. Mr. Reeve was a descendant of Sergeant John Nott who settled in Wethersfield, Connecticut, in 1640, through the eldest daughter of Sergeant Nott who married Robert Reeve. Tapping Reeve, a son of Brattleboro's first minister, became a judge and a founder of the famous Law School of Litchfield.

However delightful the native of the Green Mountain State may be socially, or how great his cultivation and refinement may be, when he is occupied with a trade, or any affair in which money is concerned, his whole being undergoes a change for the time; the very expression of countenance changes and until he "comes to", and casts off his artificial and resumes his natural being he is not a pleasant companion. In the agreement with the Rev. Abner Reeve in regard to his settlement and salary, this trade-and-dicker side was strikingly shown by the members of the Brattleboro Church.

It will be remembered that the Charter of the Town set aside a certain portion of land for the first settled minister of the place. On September 23, 1774, the Town voted, among other things; "that the said Mr. Reeve by virtue thereof be not entitled to any land in this town given by public authority to the first settled minister".

Quoting Henry Burnam, the historian of Brattleboro, he says; "The next vote states the amount of salary, and how it shall be paid, in barter, &c., all showing sharp practice, and a disposition, on the part of the town, to obtain the gospel with the least possible expense."

Mr. Reeve replied, that he accepted their proposition if it was not their intention to destroy his claim and right to the land granted to the first settler minister. The Town replied that it did not intend to destroy his claim to the land, but, in the final struggle

to shake off the trade-and-dicker character and return to their natural condition, the people of the town added, that it was not their intention *to add any strength* to his right to the land.

Again quoting Mr. Burham; "It is an old saying, and became an adage, 'Corporations have no souls'. In dealing with another pastor in this town, some years later, we see another proof of the truthfulness of this old adage. With a package of bills paid to the pastor, by the proper officer of the society, were two counterfeit bills. The society refused to make the matter right, because the pastor was paid with the veritable money obtained from subscribers for his support, and the collector could not tell from whom the bad bills came. * * * All knew the poor minister would pocket the loss rather than appeal to the law". Trouble in the Church caused the resignation of Mr. Reeve in 1792. His death occurred at the age of ninety, in 1798.

The strenuous times in Vermont over the claim of New York to the New Hampshire grants has been most delightfully told in "The Green Mountain Boys", and by Roland Robinson in some of his short stories of the times when Ethan Allen and Seth Warner applied their famous "birch seals" to the backs of the hated "Yorkers". The Rev. Louis Grout has described the stirring times of the "New Hampshire Grants" days, and the part taken in them by Brattleboro, as follows:

* * * by reason of the indefinite, ambiguous, and even conflicting boundaries of territories claimed variously by New Hampshire, Massachusetts and New York, the seeds of much bitter controversy had been sown by an indiscriminate granting of lands to various parties in all this region—some by the Dutch at Albany, some by the French, and some by the several Colonies of Massachusetts, New Hampshire, and New York. As early as 1763, Benning Wentworth, acting under a royal commission as Governor of New Hampshire, (he had been told by the King, that the Province of New Hampshire extended westward till it met his other governments, that is, to a line extending from Lake Champlain south to the western line of Massachusetts), in the king's name had granted 138 townships west of the Connecticut River which were now generally known as the "New Hampshire grants". This being more than New York could brook, Lieutenant-Governor Tryon, of that Province, referred the settlement of the boundary question to George III., who, in Council of July 20, 1764, decided that the western bank of the Connecticut River should thereafter be regarded as the boundary line between the Province of New Hampshire and that of New York. At this decision the colonists were much surprised

and displeased; but supposing it meant nothing more than a change of jurisdiction, yielded at first a peaceful submission. But soon finding themselves much mistaken, in that the Governor of New York was ignoring their rights and claims, making grants of their land to others, or demanding enormous patent fees for confirming the grants they held, they stoutly demurred; indeed, many of the towns soon entered upon a state of open rebellion. Attempts to eject farmers from lands they had paid for and from improvements they had made led to many a scene of personal violence. Some were kidnapped and carried to jail for attempting to protect and defend the farms they had paid for and the homes they had made.

For a time, however, not a few, especially of the later settlers, who had their grants from New York, or had paid the fees required for confirmation of grants already acquired, took sides with that state [New York]. When the boundary line was fixed at the Connecticut River, in 1764, what is now Vermont became a part of Albany County (New York). Then, in 1768, what are now Windsor and Windham Counties, were made into one and called Cumberland; and * * * * Brattleboro was organized; John Arms, Esq., being chosen moderator, Dr. Henry Wells, clerk, and other citizens appointed to other offices such as were required by the Province of New York. As yet the proclivities of Brattleboro were toward New York. When Lieutenant Leonard Spaulding, who had been confined in Westminster jail, on the charge of having uttered treasonable words against the king, was released, in November, 1774, by a committee assisted by a concourse of freeborn neighbors and friends from Dummerston, Putney and other towns * * * Brattleboro was not in it. * * * * in March, 1775, the high sheriff of the county, coming to Brattleboro for men to "assist him in keeping the peace and suppressing the rioters" [the rioters being the farmers who would not be ejected from their property by the New York authorities] readily found no less than thirty-five men ready to go back with him to the court house. Nor was it long before one William French, a freeborn citizen of Brattleboro, who, with others, had come there to tell their grievances, was shot dead. And yet again we see what were the proclivities of Brattleboro, on this question in those days, in that she had no delegates in either of the two meetings, of the general convention of the delegates of the state, one, of fifty-one delegates, on July 24, 1776, at Dorset, and another, an adjourned meeting, on January 15, 1777, at Westminster, where it was "voted unanimously, that the district of land, commonly called 'New Hampshire Grants,' be a new and separate state, and for the future conduct themselves as such." Nor yet again, when this meeting adjourned to meet in Windsor, * * * recommended to the people of the new state to assemble in their respective towns and choose representatives to meet at Windsor on July 2, to form a constitution and elect delegates to congress, did Brattleboro take any part, but rather, on June 16, in full town meeting, voted not to accept or approve the proceedings of the late convention, July 2, at Windsor. And

SCENE NEAR BRATTLEBORO.

in August, when an attempt was made to take the sense of the voters as to the new state, the report from Brattleboro was, that out of a vote of 166, all but one expressed a dissent from the pretended state of Vermont.

So great was the opposition of Brattleboro and two or three other towns, that Brigadier General Ethan Allen came over from the west side of the mountains with a goodly number of Green Mountain Boys, all armed and equipped to aid the civil officers of this region in their efforts to enforce the authority of the state of Vermont. They arrested all but one of the military officers of Brattleboro, together with some in Putney and some in Westminster, took them as prisoners to the court, then in session at Westminster, where they were tried, found guilty, and fined each from two to forty pounds sterling and costs, for their opposition to the state of Vermont.

The general sentiment of the town [Brattleboro] now began to turn from New York and to set in favor of Vermont, though it was not till 1781, that she sent delegates or representatives to the Vermont Assembly. * * * But although jurisdiction had now passed from New York to Vermont, some of the people still adhered so stoutly to the former state as to make it necessary to give the Governor power to raise men to assist the sheriffs in their efforts to enforce the authority of the state. By his direction General Ethan Allen came over from the other side of the mountain with 250 men to Marlboro, September 9, 1782, where he was reinforced by nearly as many more from several of the neigboring towns. The next morning detachments of men were sent to Brattleboro, Halifax, and Guilford, to arrest such Yorkites as were leading the rebellion, and take them to headquarters. Allen, himself, with the larger part of his force, went to Guilford, the stronghold of the offenders, where, towards the close of day the detachments came in with the prisoners. In the evening, Allen, with his troops and prisoners, started for Brattleboro, hoping to arrive there that night, but he had not gone far when he was fired upon by a company of forty-six Guilfordites, who had stationed themselves in a hiding place by the side of the road, over which the Vermonters would have to pass. Upon this, Allen returned to Guilford and made proclamation to the people that he would give no quarter to any man, woman or child who should oppose him; and unless the inhabitants of Guilford should peacefully submit to the authority of Vermont, he would lay their town as desolate as Sodom and Gomorrah; after which he was suffered to go on his way to Brattleboro without further molestation. Starting the next day with twenty or more prisoners from Brattleboro for Westminster, he gave orders to kill, without quarter, any one who should fire upon his men. Arriving at the court in Westminster, several of the prisoners, being tried by the jury for treason, were condemned and sentenced to be imprisoned until the fourth of the next October, in the county jail and then banished from the state, not to return on penalty of death; and that all their goods, chattels and estate should be seized and sold as forfeited to the use of the state.

WESTMORELAND.

WESTMORELAND was one of the earliest settlements on the Connecticut River, in New Hampshire. Sometime previous to the year 1741, Daniel How had become familiar with the desirability of that portion of the Connecticut Valley, which later became Westmoreland, as a place for settlement — because of the fertility of the extensive meadows there — he having been a member of a surveying party.

In 1741, Daniel and Nehemiah How, Jeremiah Phips, Jethro Wheeler and their families left Northfield, Massachusetts, in canoes for the Great Meadows, by way of the Connecticut River. They made their pitches and built their log homes upon land that was known as the Parker farm something more than one hundred years later. They arrived in the spring, and Daniel How immediately began the erection of a small fort or blockhouse, in which he and the other settlers could take refuge in case of attack by Indians or the French. These first settlers were joined by other families as time went on, but the increase in population was very slow for several years, on account of King George's War in 1744. When hostilities ceased, about 1760, the settlement increased in population rapidly, and by 1767, it contained nearly 400 inhabitants.

While the settlers were in constant dread of Indians for many years, and were several times attacked by them, still, they were not harassed by them to so great an extent as were the settlements to the north and south and across the Connecticut in Vermont. Just why this was so is not easily understood, for the Great Meadows was a favorite resort with the Indians while on their way to kill and burn, in the Massachusetts settlements, and on the return journey with scalps and prisoners.

Westmoreland was originally granted, as Township No. 2, by the General Court of Massachusetts, and was incorporated as Westmoreland, in 1752, by Governor Wentworth. The first selectmen of Westmoreland were Heber Miller, Archelaus Temple and Waitstill Scott; Job Chamberlain and Daniel Carlisle were the

first constables; Abial Eddy and Lieutenant Isaac Stone were the first tithingmen; and Heber Miller was the first town clerk.

The meeting-house was built in 1762, on the north-east corner of the North Cemetery; the society was organized on November 7, 1764, and the Rev. William Goddard was ordained as the first minister of the Church. The eight inhabitants composing the society were Amos Davis, Abner How, Joshua Hyde, Jonathan Houghton, Samuel Minot, Joseph Pierce, Joshua Warren and Daniel Warren. The meeting-house was moved to Parkhill, in the autumn of 1779.

The settlers were greatly excited and horrified to find, in 1784, that there was a Quaker in their midst. They regarded his presence as being so great a menace to the moral and spiritual safety of the community that the Town appointed a committee, consisting of fifteen persons, on July 7, 1784, to see to it that the "Shaking Quaker" was sent out of town.

WALPOLE.

WALPOLE was incorporated by charter of George II, through Governor Benning Wentworth, in February, 1752. The proprietors were Colonel Benjamin Bellows, Theodore Atkinson, Colonel Josiah Blanchard and sixty-seven other men. The charter required, that, within five years from its date — 1752 — each proprietor should have cultivated five of every fifty acres of land he owned, and that he should continue to improve and cultivate his land. Failure to do so meant the loss of his property. No one was permitted to cut pine trees that were fit for ship's masts for the British Navy, without a special permit to do so. For a violation of this provision there was a punishment inflicted. But the conditions of the charter were not fulfilled for nine years on account of the danger to life and property in that part of the Connecticut Valley, due to the frequent depredations of the Indians, whom the French paid liberally for prisoners, and for scalps. The first actual English settler was John Kilburne, in 1749.

Colonel Benjamin Bellows built his house in 1752, and moved his family to Walpole in 1753. The house which was used as fort was in the form of the letter L, with the combined frontage of the two branches about one hundred feet in length. The width of the fort was twenty feet. It was strongly built of hewn logs banked with earth, and was surrounded by palisades. The first meeting of the Town of Walpole was held toward the last of March, 1752, with Colonel Bellows moderator. At this meeting Theodore Atkinson, Joseph Blanchard and Benjamin Bellows were chosen as the first selectmen of Walpole, and at the next meeting, in 1753, they were again chosen as selectmen. At the meeting of 1754, Sam Johnson acted as moderator and Benjamin Bellows, Sam Johnson and Robert Powker were chosen as selectmen; Colonel Willard as town clerk; Enoch Cook, constable and surveyor of highways. Colonel Bellows was strong in all those characteristics, which combined, made him one of the most desirable and prominent men among the pioneers of New Hampshire.

But he was weak in his "book larnin'," as may be seen from his entry in the Town records, that they chose "Enoch Cook Servayer of hie Ways". The Colonel's son Benjamin Bellows, Jr., evidently had received a liberal education. Benjamin Jr., was town clerk when he was but nineteen years old and continued in that office for more than thirty years, with but two breaks of a year each — 1778 and 1782. There was no gristmill in Walpole for several years after the first settlers built their homes. Colonel Bellows — who seems to have been the only purveyor of necessities in the tiny community, as well as the temporal head of it — used to take his grain to Northampton in boats to have it ground. While there, he bought all kinds of provisions needful in his own and his neighbors' families. But as soon as he could obtain men who were competent to build a mill, he had one put up on Blanchard's Brook, at the falls on that stream. This mill did the grinding for the settlers for ten or twelve miles away, and must have been a source of great profit to the Bellows family. It seems that the members of the Bellows family were, for many years, not only the grinders of grist, but that they dominated society, Church, politics and finance, in Walpole and the surrounding towns. While there is reason to believe that the yoke of the Bellows family was light and pleasant to bear, it was worn, seemingly, without any idea on the part of those who wore it that they could cast it off.

It is tradition, that up to the end of the wars with France in the Colonies, about 1760, there was not a family in the settlements bordering the Connecticut River, in Vermont and New Hampshire, of which one or more members had not been killed by Indians. Sometime in the summer of 1755, two men, named Twitchel and Flynt, were killed by Indians while out in the woods. The Indians scalped one of the men and cut out the heart of the other.

On August 17, 1775, a most desperate and courageous defence of a home took place, when John Kilburn and his son John, William Peak and his son, Kilburn's wife and daughter Hetty, successfully defended their home again nearly 400 Indians. The four men were returning at noon from work in the fields, or woods, for their dinner, when they discovered a large company of Indians in hiding. The men ran for the house and made all pos-

sible preparations for a siege. The Indians did not make their attack upon the Kilburn home then. They knew that Colonel Benjamin Bellows and several of his men were busy at the grist-mill, about a mile distant on Blanchard's Brook, and they thought it better to kill the men at the mill first so they could not give assistance, or obtain reinforcements, when they heard the firing at Kilburn's house. The Indians felt sure of the Kilburn family, for it was bottled up in the house. Soon after Kilburn and his companions had barricaded the house, they saw the Indians cautiously emerge from the thicket and proceed towards the grist-mill. They counted them and found there were 197, and it became known later, that about as many more were in ambush near Cold River. At the same time that the Indians were going toward the mill, Colonel Bellows and some thirty of his men, were returning toward the little settlement with some dogs belonging to the Colonel, which gave warning that all was not right. The Colonel was notable for his coolness and presence of mind in times of danger. He ordered his men to drop the sacks of meal they were all carrying, to crawl up a slight hill and upon signal, to suddenly rise, yell, and drop to the ground out of sight. This program was carried out to the letter. As soon as the settlers yelled the Indians came from their hiding places and then the settlers poured in a volley that sent them on a run for the tall timber, without having fired a gun. Colonel Bellows and his men then hastened to the Colonel's fortified house.

The Indians, knowing that a well fortified house manned by thirty resolute men under command of such a man as was Colonel Benjamin Bellows, was impossible to take, turned their attention to the Kilburn home. Philip, the leader of the Indians, who had received kindness and hospitality from Kilburn the previous summer, called upon him to surrender, promising if he would do so, " good quarter ". But John Kilburn was not the kind of man who accepted quarter when his fighting blood was aroused, especially from Indians. After a brief consultation the attack was begun by the majority of the Indians and those who were not occupied in it killed the cattle and destroyed whatever property they could find. Every one inside the house was cool and determined, none more so than Mrs. Kilburn and her daughter

Hetty. The men had several guns and had poured their powder from their horns into hats, so that they could load more rapidly, and the women helped to load the guns. As the supply of powder and bullets was not great, the men shot only when they were sure of killing. If a "dead Indian is a good Indian", Kilburn and his son and Peak and his son manufactured a great many good Indians for Kiehtan's beautiful country in the "Southwest", that day. Some idea of the fearful odds against which those four men and two women had to contend, may be had from the fact, that when the bullets began to give out, the women hung blankets from the rafters under the roof to catch the bullets which penetrated the roof, that were fired by the Indians. These they gathered, melted and made into new bullets. The attack lasted for six hours. By the time the sun had disappeared the last of the Indians was on his way to Canada. Walpole was never again troubled by Indians. Peak was wounded in his hip and died five days later from blood poisoning. John Kilburn died in the eighty-fifth year of his age, in 1789. John, Jr., removed to Shrewsbury, Vermont, where he died in 1822.

It is odd, and certainly most interesting, that the story of this splendid defence of a home, was confirmed many years afterward by an old Indian who had been in the attacking party. A descendant of the Blanchards of Walpole who was living in New York State, became acquainted with this old Indian, Joshark, who was but nineteen years old when the fight took place. Joshark related the incidents of the fight and told where and how their leader, Chief Philip, was buried. Many years later, when the Cheshire Railroad was built, an Indian grave was dug up which corresponded in every particular with the description given by Joshark, even to the finding of a large flat stone over a skeleton of great size, and Philip was notable for his gigantic stature.

Walpole had its tithingmen, whose duty it was to break the strict New England "Sabbath", while seeing to it that no one else broke it. Walpole also had its deer-reeve, whose duty it was to see that no deer were killed out of season. Deer were plentiful, but as they were the chief source of fresh meat, the people thus early had the good sense to prevent their unnecessary slaughter. In 1762, the first road in Walpole was laid out from the southern line of Charleston to the northern line of Westmoreland.

Walpole, like its sister towns of the lower Connecticut Valley, protected its religious, social and financial interests by voting, in 1772, "That the constable warn out of town, every person that comes in, that has no estate in town".

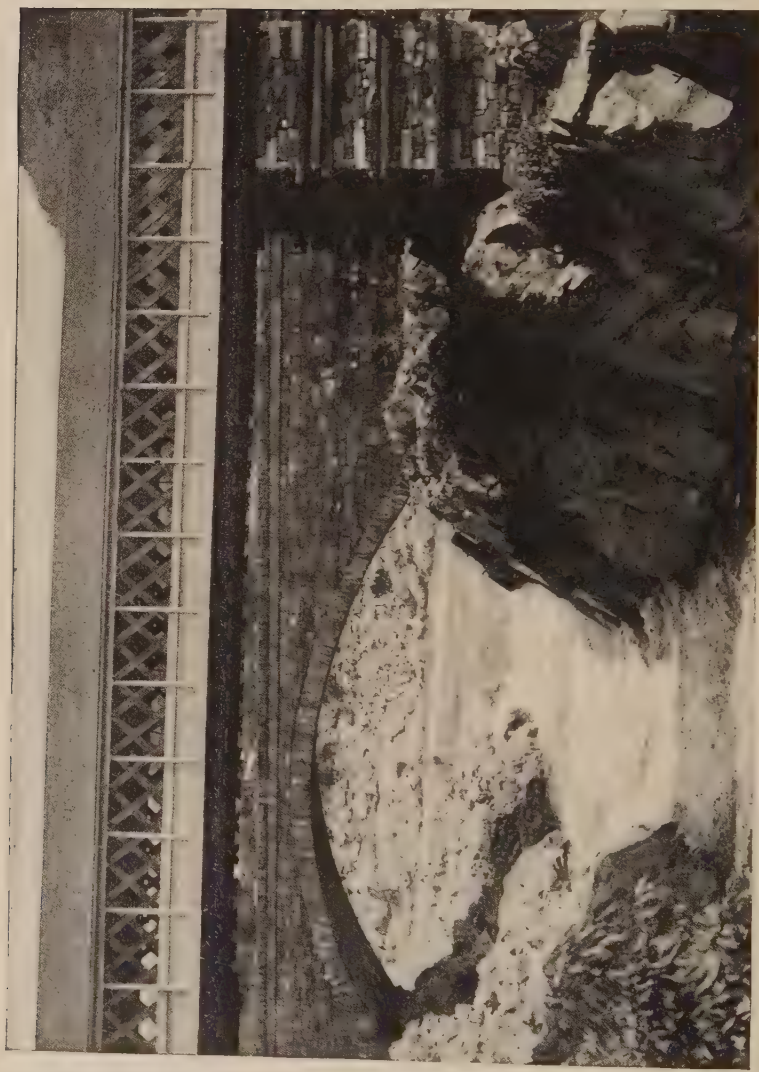
The part taken by the men of Walpole in the Revolution was most creditable and at least two of them — General Benjamin Bellows and Colonel Christopher Webber — gained military distinction. The day after receiving the news of the Battle of Lexington, General Benjamin Bellows, Colonel John Bellows, his brother, Thomas Sparhawk and thirty-two other men of the town, started for Roxbury. This is but a sample of the spirit shown by the men of Walpole during the war. But the men at the front were not the only patriots, for those who were obliged to remain at home deliberately voted to tax themselves that money might be appropriated for the families of the men who were in the army.

General Bellows was chiefly useful to the Colonies as a raiser and organizer of troops for the regular army. At the same time, when he was in the field, he showed himself to be an excellent officer. That there were no Tories in Walpole emphasizes the general spirit of patriotism in that town.

Benjamin Bellows' estate included seven or eight thousand acres of land in Walpole and several other towns, besides property in several villages. His great house, known as the Fort, was the scene of almost constant hospitality. The number of his immediate household was large, a whole beef being consumed weekly, in fact his manner of life and his establishment was more like that of a baron and a baronial hall of feudal days than a fortified house in a back-woods settlement of New England. The farm-hands and servants ate in a room below stairs, while the family and the guests were above in the dining room. This was unusual in those days even in the larger villages. As he produced on this property everything required for food and clothing, he needed to be the man of affairs that he was. Among other necessaries, he made 400 barrels of cider and pickled twenty barrels of pork each year. The great number of salmon to be found in the lower Connecticut River has been mentioned in several places and they were equally abundant at the falls by Walpole. Salmon were so common that the Colonel's hired men refused to have that delicious fish oftener than three times a week.

Just previous to 1785, the subject of building a bridge across the Connecticut River was broached. No settlement is too tiny and no city too far advanced in civilization, not to contain those wise-fools who cry impossible and scoff at every form of progress that is beyond their horizon, and as their horizon is the tip of their noses and their overhanging eyebrows, everything is beyond it, save their own conceit. So, when it was proposed to bridge the Connecticut the idea was laughed at and seemingly the laughter of the settlement's wise men was regarded by the men of Walpole as proof that it could not be done, for the bridge was built by a man from Rindge. Colonel Enoch Hale moved from Rindge to Walpole in 1784. He obtained a charter from the Legislature for building and maintaining a tollbridge. Colonel Hale then built his bridge just below the principal fall at Bellows Falls, and tradition says that it was the first bridge across the Connecticut River. The bridge was fifty feet above the river and 360 feet between abutments. From 1785, to 1796, it was the only bridge crossing the Connecticut between New Hampshire and Vermont.

The New Hampshire Journal and Farmers' Museum was started in 1793, by Isaiah Thomas and David Carlisle as its publishers. Joseph Dennie was its editor two years later. The Museum as it was generally called, was the origin of one of the most famous literary-bohemian clubs of the time. Among its contributors were Chief Justice Royal Tyler, of Brattleboro; Isaac Story, David Everett, and Thomas G. Fessenden. These men, with Dennie the editor, Samuel Hunt, Roger Vose and Samuel West, the latter of Keen, formed the club. This was a brilliant, clever crowd which congregated in the tavern in Walpole, kept by Major Asa Bullard. Other notables who, although not members of the literary club, often joined the jolly crowd, were Drs. Spaulding and Heillman, Alpheus Moore, Jeremiah Mason and, not the least important, because he provided the feast for the body as well as helped in providing the feast for the mind, was the landlord, Major Bullard. And what a time they had with wine, and cards and song and biting wit. While this century has men of equal cleverness and brilliancy, this century does not know anything of those literary clubs that met in taverns, nor does it possess anything like them. Those liberally educated men of gentle birth who composed the literary clubs of Walpole and



SITE OF THE FIRST BRIDGE ACROSS THE CONNECTICUT RIVER.
Built by Colonel Enoch Hale, of Rindge, N. H., between Walpole and Bellows Falls, in 1785.

other New England towns had no distractions as do the same kind of men of to-day, who dissipate their brilliancy in a dozen places during the week to scores of delighted companions, while those fellows of old-days concentrated themselves among themselves, for men of their stamp were few and so each was dependent upon his fellows for companionship. Money was a necessity in those days, not a luxury, so an excess of it did not produce heartburn for those who lacked it, as a lack of it so often does in this century. But mental attainments were a luxury in 1790, and those literary clubs were but striking illustrations of the old saw, that birds of a color chum in bunches.

Royal Tyler was born in Boston, in 1757, and inherited wealth and refinement as well as an unusually brilliant intellect. He entered Harvard at the age of fifteen and was graduated in 1776. The year after his graduation, when he was twenty, he called, one day, at the home of Mrs. Joseph Pierce Palmer in Boston. Mrs. Palmer was holding her infant daughter, Mary, in her arms and Tyler, taking the child, declared that she would one day be his wife, and such she became. Soon after being graduated, both Harvard and Yale conferred the degree of A.B. upon him. In 1779, he was admitted to the bar. He was a brilliant lawyer, a fine soldier and a notable literatus. His chief production was a play called "The Contrast". It was put upon the stage of the Park Theatre in New York in 1789, and proved to be a great success, having a run of several weeks. In the summer of 1790, Colonel Tyler went to Windsor, Vermont, while the Supreme Court was in session and remained there till January of the following year, when he settled permanently in Guilford — at that time the largest village in Vermont — to the south of Brattleboro and originally a part of that town. It was while he was living in Guilford that he married the grown-up infant, Mary Palmer, who was about twenty, the wedding taking place in Framingham, Massachusetts.

Joseph Dennie, editor of The Museum, was also a Bostonian, a graduate of Harvard and a lawyer. He was born in August, 1768, and was graduated in 1790. The law possessed no attractions for him, so he soon gave up practicing it and devoted himself to literature. He first wrote for newspapers and then was on the staff of The Tablet, a weekly published in Boston.

In 1795, he went to Walpole, at the age of twenty-seven, and became editor of The Museum. His essays were elegant in style and notable for their keen and refined humor. They were copied in publications all over the country. The publishers of The Museum failed in 1798, and Dennie, finding himself out of employment, tried politics for a living by running for Congress, but was defeated. In 1801, he was editor and part owner of the Portfolio, a monthly literary magazine published in Philadelphia. He was its editor till his death in 1812.

Roger Vose, another member of the literary club, came very near to being a Bostonian for he was born in Milton, Massachusetts, in 1763. He too was a graduate of Harvard — in the class with Dennie, 1790 — and a lawyer. In 1793, he went to Walpole to live and married Rebecca Bellows, a daughter of Colonel John Bellows, in 1801. He was Judge of Probate in Cheshire County for many years and was the first member of Congress from Walpole. Mr. Vose was not particularly notable as a lawyer or writer, but his keen sense of humor and quick wit made him famous, at home and in Congress.

The first Church of Walpole was organized in 1757, but the first minister, the Rev. Jonathan Leavitt, was not ordained till June, 1761. His pastorate was short, ending in 1764 when he was dismissed by the Church. The cause of his dismissal is not given in the records, except one fact and that is, that a member of his Church saw him, one day, astride of his horse with one end of a rope tied to the pommel of his saddle, and the other end about the neck of a female slave who had run away.

After Mr. Leavitt was dismissed, the Rev. Jonathan Moore preached for two or three years, but was not settled over the Church. In January, 1767, the Rev. Thomas Fessenden was ordained and was the minister for thirty-eight years.

WESTMINSTER.

TOWNSHIP No. 1, as Westminster was first called, was granted by the General Court of Massachusetts, in 1736, to proprietors from Taunton and Norton, Massachusetts; and from Ashford and Killingly, Connecticut; Joseph Tisdale, of Taunton, heading the list of grantees. In the early days, the town was as often called Taunton, as No. 1. On November 9, 1752, it was incorporated as Westminster by the Province of New Hampshire.

Richard Ellis built a house and cultivated several acres of land, in 1739, and soon he was followed by a few other settlers, but the breaking out of King George's War caused them to abandon the place. Another attempt to settle the town was made in 1751, but the Indian attack on Charlestown, New Hampshire, caused it to be again abandoned, some time in 1754 or '55. In 1761, a permanent settlement was effected and ten years later, in 1771, Westminster was the largest town in eastern Vermont, so far as population was concerned. The early history of Westminster was not materially different from the other neighboring towns, until the beginning of the period immediately preceding the Revolution. On March 13, 1775, Westminster was the scene of one of the most exciting incidents of that distressing and frenzied period, and the murder of William French by Tories was the first life sacrificed in Vermont, in defence of the principles which culminated on July 4, 1776, in the Declaration of Independence.

The Courts at this time were still officered by "King's men" and justice was administered (?) by Tory judges, in Vermont — as the territory concerned became later — but the people felt that they could not longer trust their interests and themselves to the kind of justice dealt out by the enemies of the Colonies. Vermont at this time was under the jurisdiction of New York.

The County Court was to convene on March 14, 1775, in Westminster. The Patriots were so greatly excited that trouble was feared should the court convene with a King's Judge on the bench. Sometime before March 14, forty Patriots, of Rockingham,

went to Chester, the home of Judge Thomas Chandler, to urge him not to attend the court. Judge Chandler agreed with the Patriots but said, as there was a murder case it would be necessary to hear that, but no other business should be transacted. One of the Patriots told Judge Chandler it had been rumored that Sheriff William Paterson would be present with an armed posse and that blood would be shed. The Judge promised that no arms should be carried by the Sheriff or his men. The associate judges and the court officers were anxious that the King's dignity should be maintained by holding the Court the same as usual.

The Patriots were determined that there should be no court. Hearing that the Court House was to be taken possession of and guards placed at the doors, the Patriots, or Whigs, of Rockingham arrived in Westminster on the morning of March 13 — the day before Court was to convene — and decided that they would take possession of the Court House. The forty Whigs from Rockingham were joined by about sixty other Whigs, all of whom were armed with clubs from Captain Azariah Wright's woodpile. At four o'clock in the afternoon of March 13, 1775, this company of 100 Patriots entered, and took possession of the Court House. Not long after four o'clock, Sheriff Paterson with an armed posse — thirty-five of whom were Brattleboro Tories — arrived before the Court House and ordered the "rioters" to disperse. Not a sound came from the Court House so he ordered the King's proclamation to be read, and threatened "to blow a lane through them" if they had not dispersed within fifteen minutes.

To this the Whigs replied, that the Sheriff and his men might enter the Court House if they would leave their arms outside. One of the Whigs declared that *they* desired peace and asked if the Sheriff and his men had come for war. The Tory clerk of the court, Samuel Gale, flourished his pistol and declared he would hold no parley with them save with that. The Tories withdrew and three of the Whigs went out to them in the hope of settling matters so that a conflict might be avoided, but without success.

At seven o'clock in the evening Colonel Chandler — the Chief Judge of the Court, with whom the Rockingham Whigs had held an interview — arrived and was admitted to the Court, and the

conditions were explained to him. Judge Chandler said, that the Sheriff and his men were not armed with his consent; that he would disarm them; that the Whigs should occupy the Court House till the morning, when the Court would be convened without arms and he would hear all they had to say. The Whigs then left a guard at the Court House and the others returned to their homes, or to those of some of their neighbors.

Sheriff Paterson added to his posse all the Tories in the neighborhood, and went to the Court House just before midnight, on March 13, 1775, and demanded admittance, stating that he would enter quietly if possible, by force if he must. The small guard of Whigs repulsed the Sheriff's men twice, when he gave the order to fire. The first volley was high; the second filled that passionate, fiery young patriot, William French, full of bullets, one of which passed through his head and caused his death the next day. The fight in the Court House was fierce for a brief time, but as the Whigs only had clubs to defend themselves, against the swords and firearms of the Tories, it was soon over.

The prisoners were cruelly treated, but the Tories reserved their most savage, barbaric, devilish cruelty for young William French, who lay dying, with one bullet through his brain and four other bullets in different parts of his body. They dragged him over the ground to the jail and as he lay gasping and writhing in his death agony, the Tories laughed at and mocked him, and cracked jokes over the contortions and twitching of his dying body.

It will be shown in the chapter on Claremont that the Tory, Colonel Peters and that other Tory, the Rev. Ranna Crositt, both of Claremont, New Hampshire, wrote letters in which they told of the cruelty and insults they and their fellow Tories had received, at the hands of the Rebels in Vermont and New Hampshire. But the letters of these two Tories were written in 1778 and 1779, *four years after* the Tories had taught the Rebels how to act the part of savage barbarians at Westminster Court House, when they harried and tortured the Patriot, William French, in his dying moments.

The news of the fight, and the murder of William French, spread so rapidly that by noon of the following day — March 14, 1775 — 400 Patriots had assembled in Westminster, many of them being from New Hampshire; among them being Captain Benjamin Bellows and his company from Walpole. The Patriots

were nearly mad with excitement and sorrow at the cruelty of the Tories, and demanded that the murderers of French should be killed and the Court House burnt, but Captain Bellows proved his reputation for wisdom, calmness and presence of mind in a trying emergency, by persuading the Patriots to wait, and let lawful vengeance punish the murderers.

Judge Thomas Chandler, and Bildad Easton, deputy sheriff; Captain Benjamin Burt, Thomas Sergeant, Oliver Wells, Joseph Willard and John Morse, Tories, who had all been confined in jail, were admitted to bail on March 17. Sheriff William Paterson and his deputy Benjamin Gorton; Samuel Gale, Judge Noah Sabin, Judge Benjamin Butterfield, Richard Hill and William Williams, were all sent to the jail in Northampton to await trial. After two weeks, they were taken to New York, and the Revolution being at its hottest, the case seems to have been dropped.

CHARLESTOWN.

THE grant of Township No. 4—by which numeral Charlestown was known for many years — was made by Massachusetts in which Colony it was then supposed to be, about five years before the first settlement was made in 1740, by the brothers Samuel, David and Stephen Farnsworth, who came from Lunenburg — Fitchburg — Massachusetts, and were born in Groton, Massachusetts. They were joined soon after they had made their pitch, by Moses Willard, one of their Lunenburg neighbors; Obadiah Sartwell, Isaac Parker and his sons, of Groton; John Hastings, of Hatfield, Massachusetts, and Phineas Stevens, of Rutland, Massachusetts. This Township No. 4 was the only Connecticut River settlement in 1740, with the exception of Fort Dummer, which was on the other side of the river in the southern portion of Vermont. There was no settlement of any kind between Township No. 4 and Canada. So, not only was it exposed to attack by Indians from Canada, but it was especially exposed, as the route chiefly used by the French and Indians between Canada and the Connecticut River settlements — Lake Champlain, Otter Creek and Black River — ended just above Charlestown, at the mouth of Black River, where it enters the Connecticut River.

Of the original proprietors, the only ones who became settlers were Stephen Farnsworth, Captain Phineas Stevens, and Lieutenant Ephraim Wetherbe, the other proprietors having sold nearly all of their property, which they had obtained by grant, in Township No. 4, or Charlestown, as it was called later. The danger from Indians made the growth of Charlestown very slow and four years after the first settlement, in 1744, there were but ten families there.

An act of George II, in 1738, had fixed the boundary between Massachusetts and New Hampshire, and when the line was run in 1741, Charlestown, Walpole, Westmoreland and Chesterfield, were found to be in New Hampshire, and the settlers of Charlestown found themselves in a predicament. The Province of New

Hampshire absolutely refused to do anything towards the defence of the settlement against the French and Indians. The General Court claimed that it was so remote from the thickly populated portion of the Province on the sea coast, that it was not much matter what became of the settlement, and that the people could not be further burdened by the expense of sending soldiers and supplies to No. 4, in addition to the already heavy burden of taxation. The New Hampshire authorities intimated, that, as the Connecticut River was the highway between Canada and Massachusetts, it was the duty of Massachusetts to garrison the river settlements, even if they were in New Hampshire. Charlestown was therefore obliged to struggle on alone, far in the north and exposed to possible annihilation at any moment. And they struggled on alone for the men who settled Charlestown were among the founders of that breed of men, in New Hampshire and Vermont, who, in the Revolution, tramped alone, 300 miles through an unknown forest to offer their services in the war for Independence.

Realizing that the time was not far distant when there would be war between Great Britain and France, they began preparations for their defence the third year after the settlement of the Farnsworth brothers. On November 24, 1743, a meeting was held in the home of John Spafford, Jr., with David Farnsworth, Moses Willard, Captain Phineas Stevens, Isaac Parker, Jr., Obadiah Sartwell, John Avery and Charles Holden present. They decided upon the building of a fort, and they were obliged to build it at their own expense, and such an undertaking, in a settlement of but ten families, was great. New Hampshire, their own Province, had refused all help for the selfish reason, that being so far from the seat of government and the chief settlements in the eastern portion of the Province, it made little difference whether the people of Charlestown were murdered or not; and Massachusetts did not feel called upon to spend its public money for the good of another government. But later, when Massachusetts found how necessary it was for the protection of its own river towns, that Colony gave much needed assistance by garrisoning the fort in Charlestown, and other forts to the north of the Massachusetts line.

As was usual, when any work of the nature of a fort was to

be taken in hand, the advice of Colonel John Stoddard, of Northampton, was obtained the same as it had been twenty years earlier, when Fort Dummer was built near the Massachusetts line in the Town of Brattleboro. The exterior walls of the fort inclosed an area of three-quarters of an acre. The walls were massive and were made of large, square-hewn timbers laid horizontally. The fort was so constructed, that even should Indians or French succeed in entering the inclosed square, those in the fort would still be as safe as when they were on the outside. In the area in-

STEVENS HOUSE, CHARLESTOWN.

closed by the fort were the houses of Captain John Spafford, Captain Phineas Stevens, Lieutenant Moses Willard, Lieutenant Ephraim Wetherbe and John Hastings. All of these houses had been purchased by the Town. They were moved up to the inner wall of the fort, and a new house added to the number, that was built in the north-west corner against the inner walls of the fort. On the north, the side of probable attack, a strong stockade was put up of logs a foot in diameter and twelve feet above the ground. The houses purchased from the men named were called

Province Houses. Being against the inner wall of the fort access to and from them was had, and they were provided with all known means of barricading and defence against an enemy that should succeed in forcing an entrance to the inclosure. The fort had been finished but a few weeks when the news reached Boston, and later Charlestown, that Great Britain had declared war upon France.

The inhabitants of Charlestown were not visited by Indians or the French till April 19, 1746, when forty French and Indians, finding Captain John Spafford, Lieutenant Isaac Parker and Stephen Farnsworth returning to the settlement from the sawmill with a load of lumber, captured them. These three men were taken to Canada and later were exchanged or ransomed and sent to Boston. Two weeks later Seth Putnam was killed by Indians and two of the Indians were killed by the small guard of soldiers stationed at the fort, under command of Major Josiah Willard. Massachusetts had already discovered the importance of Charlestown as a frontier, fortified settlement and had sent soldiers to garrison the place. A few weeks after the murder of Seth Putnam, Captain Daniel Paine and a troop of mounted men arrived at the Charlestown fort. Curiosity led them to visit the scene of the killing of Putnam, accompanied by some of the settlers, about twenty men in all. On the way they ran into an ambush of Indians and not having arms for their defence with them, Ensign Obadiah Sartwell, of Charlestown, was captured; Samuel Farnsworth, of Charlestown, was killed and Elijah Allen, Peter Perin, Aaron Lyon and Joseph Massey, of Captain Paine's command were killed. More men would undoubtedly have been killed or captured had not Captain Stevens, who was in command of the men in the fort, rushed to the rescue. Farnsworth was not killed by an Indian, but by one of the soldiers who accidentally shot him instead of the Indian with whom Farnsworth was having a hand-to-hand struggle. Ensign Sartwell returned to Charlestown, in August, 1747. A few days after this fight the garrison was strengthened by the arrival of Captain Ephraim Brown with his company from Sudbury, Massachusetts.

The inhabitants of Charlestown were left in peace till June 19, 1746, when Captain Stevens and Captain Brown with fifty men, were ambushed by Indians while they were in the woods

looking for the company-horses. The English soldiers and settlers were the victors in this fight. Besides having the advantage of firing the first volley, they fought with so great fierceness that many of the Indians were killed and the remainder utterly routed, notwithstanding the fact that the Indians were about three to each one of the English. The flight of the Indians was so hurried that they left a quantity of arms, ammunition and blankets, all of which were sold for £40, old tenor. Jedediah Winchell was the only one of the soldiers to be killed. This

GOV. HUBBARD HOUSE, CHARLESTOWN.

fight took place about a mile out from the fort, on the old meadow road and has long been known as Ambush Hill, the hill being but a low elevation above the general level of the meadow. There was another period of several weeks during which no Indians were seen, and in the meantime, Captain Joseph How arrived from Marlboro, with thirty-eight men to relieve Captain Brown.

On August 3, 1746, the peculiar actions of the dogs of the settlement — which were only to be seen when they scented Indians — gave the inhabitants and garrison warning that the enemy was near. A few men were sent to investigate and if possible

locate the enemy. The Indians saved them trouble by shooting Ebenezer Philips, just as he passed beyond the gate of the fort. The other men succeeded in re-entering the fort. The Indians surrounded the fort for two days, trying in every way to gain possession of it, but the settlers had built so well and so strongly that they at last gave up the attempt to take it, and went away.

The time for reaping the grain having arrived, Captain Stevens and sixty men went to the Great Meadow to act as guard to the reapers, on August 5, 1746, and when they returned to the fort, on August 8, they found that Indians had taken advantage of their absence to kill nearly all of the cattle, hogs and horses of the settlers, and sixteen horses belonging to the soldiers. The Indians had also burnt the mills, and all but one of the houses outside of the fort. The next day, a company arrived for the relief of the one under command of Captain Brown, and a little later reinforcements arrived with provisions for the garrison, under command of Captain Winchester. This ended Indian attacks upon Charlestown for the year 1746.

Late in the autumn, Massachusetts withdrew the soldiers who had been stationed in the fort and, as the greater number of their cattle had been killed and but little opportunity to raise crops had been given, the settlers buried their valuables and abandoned their homes and went to Groton, Leominster and Lunenburg, Massachusetts, leaving six men to guard the fort till the winter set in. Fortunately, the winter of 1746 and '47 was so cold that the abandoned settlement was not visited by the enemy.

Captain Phineas Stevens — one of the earliest settlers of Charlestown — and a number of gentlemen of Massachusetts, fully appreciating the great importance of maintaining strong frontier forts, especially to the north, finally succeeded in convincing the Massachusetts Legislature that it must furnish money and men for the frontier forts. Captain Stevens, of Charlestown, an experienced soldier and Indian fighter, strongly advised that the more important of the frontier forts — among them being Charlestown — should be garrisoned by a large number of men, that an aggressive war against the French and Indians might be begun, instead of being simply on the defensive, as in the past. His idea was to send strong scouting parties to a considerable distance up the several routes used by the French and their Indian

friends to reach the Connecticut River settlements. Captain Stevens' advice was not fully carried out, but Governor Shirley did assign Captain Stevens and thirty soldiers to the fort at Charlestown. He arrived there on March 27, 1747, and found the abandoned settlement and fort just as the six men, who had remained there till the winter had set in, left them. There is an interesting item in his report in regard to the condition of the fort, which is at the same time most aggravating, for it is incomplete. It is, that he found a spaniel and a cat within the fort, but he did not say anything about how they kept alive during all those months in which the fort was without human occupants.

The little garrison had but just made itself comfortable, and the houses within the fort-yard homelike, when the dogs showed by their actions that Indians were near. The gate was barred and guarded and everything put in readiness for an attack. One of the men who chafed at waiting, went outside of the fort with one of the dogs to find if there were really Indians about. He had gone but a short way from the fort when he was shot at, and immediately a large force of French and Indians surrounded the fort, the soldier in the meantime returning to the fort slightly wounded.

A defence against a greatly superior number then began, which was worthy to go down into history side by side with the defence of Fort Massachusetts by Sergeant Hawks in the same war, an account of which is given in the chapter on Chatham, Connecticut. Both of these defences were of a character to make the Charge of the Light Brigade dwindle to the importance and heroism of a golf match. The Light Brigade had nothing worse to dread than capture by a civilized nation or sudden death, while the defenders of Fort Massachusetts and the Fort at Charlestown had the most horrible torture,— or a debased and horrible existence should their lives be spared — staring them in the face should the enemy capture them. The Light Brigade was made up of ignorant, illiterate fighting-machines who were lacking in the finer feelings of persons of native refinement, and so were brave to the degree of recklessness. The defenders of the two forts were Christians, many of them possessed of refinement and college educations, whose bravery — for these very reasons — would be

less than that of the veterans of the Brigade, but whose courage was sublime. In the case of Fort Massachusetts, the majority of the defenders were men too ill to stand and a few heroic women. In this respect the defenders of Charlestown had the advantage, for they were all men in perfect physical and spiritual health. In Cæsar's day, he would have written pages about the fights; in the days of the Danish marauders, or in those of the border warfare in Scotland, poems yards long would have been written about them.

The French set fire to the dry grass and fences and a log

GEN. HUNT HOUSE, CHARLESTOWN.

house outside the fort, in the hope that the fort would catch fire. There was a strong wind and it was not long before the fort was entirely surrounded with flames and dense smoke.

To protect the fort from fire Captain Stevens showed himself to be the equal of Colonel Stoddard, of Northampton, as a military engineer. He had eleven trenches dug, to a depth considerably in excess of a man's height, from inside under the walls of the fort to the outside. In these trenches, outside of the walls, his men could stand and throw water upon the walls in case of

fire. At night the trenches were manned and the exterior walls well soaked with water, to prevent the possibility of fire from flying sparks or from the arrows, to the heads of which flaming torches of birch bark were fastened. The attack was so constant that the thirty defenders of the fort had not time for eating or sleep till finally, Debeline, the French commander, asked that the fighting be discontinued till morning, when they would hold a parley. Captain Stevens agreed and he and his men obtained some much needed food and rest.

In the morning, General Debeline and sixty men approached with a flag of truce. He sent an officer and two men to the fort, and three men went from the fort to hear what the General had to propose. The General's proposal was most delightfully French in every way. It was, that thirty resolute men in a strongly built, well provisioned fort, should walk out of the fort with all their clothing, and enough provisions done up in their blankets to last them on the long tramp to Canada, and surrender to the white soldiers of His Catholic Majesty of France and to the Red Imps of His Satanic Majesty of Hell; for the honor and glory of him of France, and the entertainment of the Imps of the other place. One can easily imagine the great French soldier drawing in lungfuls of the pure sharp spring air from the White Hills of New Hampshire and the Green Hills of Vermont, and then puffing it out at a high temperature, as he told the Protestant heretics of all the frightful things his greatly superior force, and his co-religionists of the redskins, would do to them should they refuse his liberal terms of surrender.

Captain Stevens and his men were as dull and stubborn as only New England Protestants could be. They actually failed to see why they should add to the glory and honor of His Catholic Majesty, or why it should be a joyous thing for them to voluntarily furnish entertainment at the stake, or under the scalping knife, for the noble allies of The Beautiful France. They were actually so dull and stupid that they decided to defend the fort — till the last man of them fell dead. When this decision became known, the French and Indians spent the night in firing off their guns and their mouths at the fort or, as Captain Stevens expressed it in his report; "Upon which they gave a great *shout*, and then *fired*,

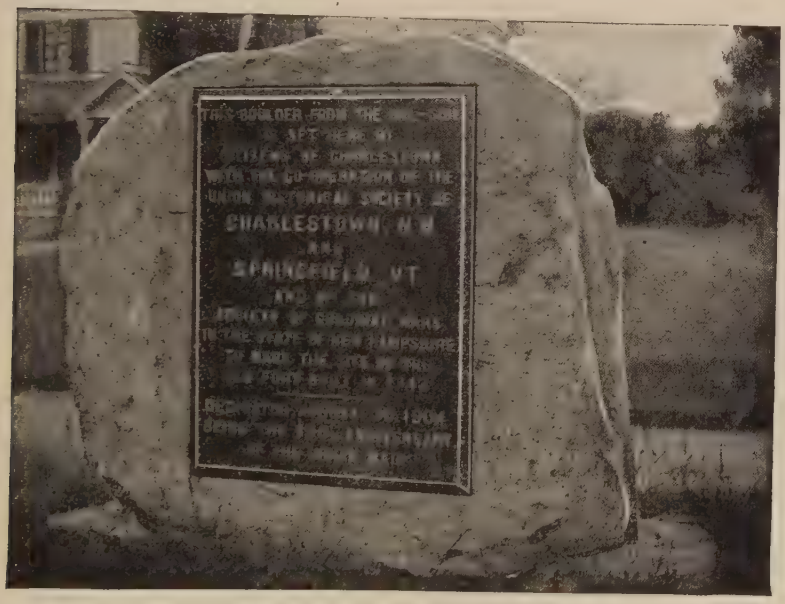
and so continued *firing* and *shouting* till daylight the next morning."

At noon of that day the French actually made a liberal proposal. It was, that if Captain Stevens would sell them provisions they would cease fighting and leave the place. To this the Captain replied, that it was contrary to the law of nations to sell them food, but if they would deliver up one of their number for each five bushels of corn he would supply them. A few shots were fired at the fort and the soldiers of His Most Catholic Majesty retired, perhaps to confess and do penance for failing to kill heretics, or, possibly to purchase indulgences in prospective of the joys to be had in Montreal or Quebec. This was the last of the French and Indians in Charlestown in the year 1747. Captain Stevens, however, was most active *against* the enemy in other parts of New Hampshire and in Vermont till death ended his useful life.

From the time of the first settlement by the Farnsworth brothers in 1740, down to 1753, Charlestown had no other name than Township No. 4. When the news of the defence of the fort at No. 4 reached Boston, Commodore Sir Charles Knowles, who was at Boston with his ship, wished to express his appreciation of Captain Stevens' skill, and admiration for his courage, so he sent him a handsome sword. This act gave No. 4 its present name. When the petition for incorporation presented by Captain Phineas Stevens, was granted by the Legislature, Township No. 4 was called Charlestown, in honor of Sir Charles Knowles.

The war, which practically ended in 1760, had been the means of making hundreds of soldiers and scouts acquainted with the desirability of Charlestown, and its unsettled neighborhood, as places for making new homes, so a new and very prosperous life began for Charlestown. The demand for farms in the town and home-lots in the village was so great, that prices of real estate rose to fictitious values, and for this reason many desirable settlers who had intelligence, muscle and honesty, were forced to go further into the neighboring wilderness to make their pitches. There were two other causes for Charlestown's prosperity; it was on the great water-highway of New England, the Connecticut River, and it was near the great land-highway, through Vermont from the Connecticut River to Lake Champlain, known as the

Crown Point Road. For these reasons there was a constantly increasing number of persons passing and repassing through Charlestown, from the east to Vermont and New York; and from the large towns down the river to those smaller ones higher up, in New Hampshire and Vermont. After 1760, Captain John Spafford's gristmill was for several years the only mill where grain could be ground. Settlers went to Charlestown for this purpose from great distances. Captain David Page, the pioneer of Lancaster, New Hampshire, came down the river 125 miles once



AT CHARLESTOWN.

a year to have his grain ground into meal. Charlestown was also the trading center for all this great territory.

Charlestown became an important military center in the Revolution. So far as furnishing men for the Continental Army is concerned, at the beginning of the war the town was reasonably patriotic, but not up to the average of the towns on the river in Massachusetts and Connecticut. In 1775, but twenty-two men out of 116 between the ages of sixteen and fifty, were in the army from Charlestown. In one Connecticut town — Windsor

Locks — the heads of every family but one in the town were in the Continental Army at the same time. The men who composed Charlestown's Committee of Safety were Samuel Hunt, William Heywood, Abel Walker, Samuel Stevens and Elijah Grout. As a military center, the town was a State depository for military stores, with Lieutenant-Colonel Samuel Hunt custodian and Elijah Grout distributing commissary. It was also a recruiting station. Later on, so many of Charlestown's men were taking part in the war that it was difficult to obtain men to do work of any kind.

Charlestown did not have a settled minister till fourteen years after the settlement in 1740, but there was occasional preaching. This was probably due to the unsettled conditions caused by the French and Indian War, rather than to indifference in the matter of worship on the part of the inhabitants. The first minister was the Rev. John Dennis, of Ipswich, Massachusetts, a graduate of Harvard, in 1730. He was ordained on December 4, 1754. From 1737, to 1749, he had served as chaplain in the army. After a few months more than a year, Mr. Dennis was dismissed for cause.

The second minister was the Rev. Bulkley Olcott, a descendent of Thomas Olcott, one of the early settlers of Hartford, Connecticut. Mr. Olcott was a graduate of Yale, in the class of 1758, and was ordained over the Charlestown Church in May, 1761. He was not only a studious, well educated minister, and an agreeable companion in society, but he was also one of the strongest champions of Charlestown's temporal prosperity. His wife was Martha Pomeroy, a daughter of Colonel Seth Pomeroy, of Northampton. His death occurred in June, 1793. The Rev. Dan Foster, who had settled in Charlestown and had opened a school there, was the principal supply of the Church from 1796, till 1809.

SPRINGFIELD.

THE first settler of Springfield was John Nott, in 1752, on the meadows, where he built a log house. It is possible and even probable that this John Nott was a descendant of Sergeant John Nott, of Wethersfield, Connecticut, the first American ancestor of that family.

In the following year he was joined by Daniel, Jacob and Oliver Sartwell; Combs House, Oliver Farnsworth, Joseph and Samuel Douglass; Noah Porter, Nathaniel, Simon, Sr., and Simon, Jr., Powers. It is believed that they made their pitches on the ridge near the Stoddard Tower. As settlers, they were such in the primitive meaning of the word for they had no title to the land by purchase or grant, but were what was later called squatters. They, however, made an effort to obtain a title from Governor Wentworth, of New Hampshire, and later, after the New Hampshire grants had been turned over to the jurisdiction of New York by the King, they petitioned the New York authorities for titles, but nothing was done for them in either instance. But they were not easily driven away from the land they had reclaimed from the wilderness, and made valuable by their energy and labor, on the contrary, they defended their homes and nearly all of them later became permanent settlers.

The first charter of Springfield as a town was given by Governor Wentworth on August 20, 1761, to a company of proprietors, nearly all of whom were residents of Northampton, Massachusetts. The territory granted was six miles square, on the west bank of the Connecticut River. Joseph Little was the only one of the original proprietors who settled in Springfield. The meetings of the proprietors were held, and all business of the town transacted, in Northampton for the first three years. The records are complete from 1761, to September 3, 1764, when they cease till August, 1771. This last meeting, of August, 1771, was held in Springfield, with the proprietors — Simon Stevens, John Barrett, and Abner Bisbee — present to transact business for

themselves and the other proprietors. The town was divided among the proprietors by lot.

In 1762, they elected Gideon Lyman, of Northampton, to act for them in ejecting any person not a proprietor whom he found occupying and improving land in the township. Encouragement for those who should make improvements was offered in 1763, by a vote to give to any person who should build a sawmill, twenty acres of the undivided land, but the building of the mill and its site had to be in accordance with the approval of a committee appointed for that purpose. The individual was required to keep the mill in good repair, to retain his ownership; and he was loaned a "set of mill irons" for fifteen years, on condition that they should be kept in repair and be returned to the Town at the expiration of fifteen years.

The records of the meetings of May, 1763, and March, 1764, are not pleasant reading, for it was voted to raise money for the ejectment of John Nott — the original settler — and Nathaniel Powers, at the first meeting and at the second, it was voted to allow Gideon Lyman four shillings a day for thirty-nine days, for ejecting the two settlers named. Judging by the number of days required for their ejectment, they must have put up a stiff fight.

There was as little sentiment in those days as there is now, when money, or its equivalent, was to be considered; but it really seems a pity that the man who first opened the territory was not permitted to retain possession of the little land he required for his home. By 1771, the inhabitants of the town had organized a town government and were managing their affairs with success and wisdom.

On July 20, 1764, the King and Council fixed upon the western bank of the Connecticut River as the boundary between New York and New Hampshire, and by so doing mixed matters greatly. The governor of New Hampshire had made many grants of land, to the west of the river, but after the fixing of the boundary by the King, the Governor of New York not only claimed jurisdiction over the territory, because of the King's act, but he also claimed that the western bank of the Connecticut had always been the boundary between the two Colonies and so, of course, the grants made by the Governor of New Hampshire

were worthless, from the point of view of the Governor of New York. But the people of the New Hampshire Grants had views of their own on this subject.

The Northampton proprietors of Springfield, petitioned to have their titles confirmed and Sir Henry Moore, the Governor of New York, seemed disposed to grant their request, but before he did anything in the matter, he was succeeded by William Tryon who granted the land to Richard Morris and Colonel John Barrett, who had presented a similar petition after Gideon Parsons the representative of the Northampton proprietors, had presented his.

The first Church and first school of Springfield came into existence in the same year, 1773, and in the same building, the home of Joseph Little, but it is probable that religious meetings were held before that year. It appears that the Church did not have a minister in 1773, for Hezekiah Holmes read sermons, probably written by some one else. Because of his sermon reading Mr. Holmes was called by his neighbors "Bishop".

The early records seem to be lacking or very vague for, while £56 due the minister was appropriated in 1779, no mention of his name is made. At the same meeting at which this appropriation was made, the people voted to settle the Rev. James Treadway. He was born in Colchester, Connecticut, and was graduated from Yale in the class of 1759, and preached in Alstead, New Hampshire, from 1773, to 1777. In 1777, Mr. Treadway went to Vermont and probably to Springfield, but there is no record of his pastorate. There seems to be no doubt that he ceased preaching in Springfield in 1780, for in May, 1781, the people voted to raise money for preaching and to secure a minister. A vote was also taken to fix upon a site for a meeting-house. In July of the same year, the people voted to give the Rev. John Foster a call and to pay him a salary of £45 a year for two years, and to increase the salary by £5 a year till the sum of £65 was reached. The Churches of Claremont, Charlestown, Lebanon, and Rockingham, were called as a council to organize the Springfield Church. The Revs. Bulkley Olcott, of Charlestown, and Augustine Hubbard, of Claremont, with their delegates, formed the council which met on October 3, 1781. The Rev. Mr. Olcott drew up the Covenant and the Church was organized with a

membership of eight men and eight women. They were, Lemuel and Thankful Whitney; Newcomb and Abigail Bourne, Simon Stevens, Samuel and Ann Cobb, Abigail Barnard, Sarah Draper, Lucretia Burge, Simon Spencer, John Barrett, Asher Evans, Hannah Walker, Isaac Smith and Betsey Tower. Mr. Foster did not remain long after that important event.

The war with Great Britain, and another war between the people in regard to the location of the proposed meeting house, were so greatly disturbing to the little community that there is little information in regard to preaching and ministers till after 1788.

The Rev. Abishai Colton preached in 1788 and '89. Mr. Colton was born in Longmeadow, Massachusetts, in 1761, and was graduated from Yale in the class of 1783. His death occurred on January 12, 1823. Mr. Colton was given a call to be the settled minister but refused it. From 1789, till 1792, the Rev. Thomas Russell and the Rev. Benjamin Stone officiated. Mr. Stone was followed by Elder J. Watkins, a Baptist minister. Then followed the Rev. Joseph Prince, and the Rev. Stephen Williams, in 1796; then the Rev. Nicholas B. Whitney, who was invited to become the settled minister, but his terms were not satisfactory; and the Revs. Messrs. Stoddard and Remington, in 1799. This makes it seem that the Church was in a very disrupted condition.

At this time the salary of the minister was raised, by tax on the grand list, from £45 to £100 a year. In 1800, the Rev. Robinson Smiley preached as a candidate and the next year he became the settled minister of the Church, his ordination taking place on September 23, 1801. Mr. Smiley was born in Jaffrey, New Hampshire, on April 19, 1771, and was graduated from Dartmouth College, in 1798. "Father" Smiley, as he was called by his people, was a man who saw the bright and beautiful side of life, before and after death. He was sociable, refined and possessed of a keen wit which he used, upon occasions, to silence his adversaries. It was his custom to bow smilingly to the congregation as he entered the church, and after the benediction the congregation would remain standing, while Father Smiley passed out, bowing with the same courtly manner. One prayer of the service was usually a half hour long, and the people were required to stand while this long petition was being made. An example of

his ready wit and appreciation of humor was strikingly shown one Sunday after meeting. He had preached a powerful sermon upon "Worldliness", which seemed to fit one of the parishioners so closely that he was much stirred up about it, so he determined to give the minister a dig. As they passed out of the church he said to "Father" Smiley:

You preached a very excellent sermon to-day Mr. Smiley, and I am obliged to you for it, but wouldn't you better take a little of it for yourself?

Oh, most of it, most of it, but what little I do not take, I hope you will make good use of.

"Father" Smiley was as fond of the good things of this life as was any one of his parishioners, for he believed they were Divine blessings, but he strongly disapproved of the abuse of these blessings. It is rather odd that, although the Church had been organized for twenty years, "Father" Smiley was its first regular minister.

The second minister was the Rev. Eldad W. Goodman, who was born in South Hadley, and was graduated from Union College, in the class of 1820; and the third was the Rev. Oliver Morton. Mr. Morton was born in Winthrop, Massachusetts, and was a graduate of Middlebury College in the class of 1812. In Mr. Morton's pastorate the new meeting-house was built and 290 persons joined the Church. Mr. Morton was the father of Hon. Levi P. Morton, former Governor of New York, and Vice-President of the United States.

In 1795, there was a Universalist Church; and a society of Freewill Baptists in 1787; in 1801, the Methodist Episcopal Church was organized; in 1803, there was a Baptist Church in North Springfield.

Springfield's first school was in 1773, in the home of Hezekiah Holmes, in which the first Church meetings were held, and Miss Sarah Stevens was its teacher. The second school was in Eureka. It was built in 1794, and Mr. Coffin was its teacher in 1795. This schoolhouse was situated on the corner opposite the present school building.

While there is reason to believe that there were societies formed soon after 1800, for the purchase of books, for entertainment and instruction, there is no record of anything of the kind before

1819. Such persons as were interested in the institution of a library met in the home of Colonel Moses Fairbanks, in 1819, for the purpose of organizing a library association, under the act of the Legislature of November 6, 1800. On January 12, the society adopted the name of the Springfield Central Library and on January 18, the by-laws were adopted and the officers were elected.

Vermont Lodge, No. 17, F. and A. M. of Springfield, received its charter from St. Andrew's Grand Lodge, of Massachusetts on November 10, 1781. This was the first lodge in the State of Vermont. The first meetings of this lodge were held in Charlestown, in New Hampshire. This was no doubt due to the fact that thirty-five New Hampshire towns on the east side of the Connecticut river in New Hampshire were admitted into the State of Vermont, in 1781. This union was dissolved seven years later and Vermont Lodge was moved to Springfield and became No. 1. Colonel John Barrett, who held the office for several years, was elected the first master of Vermont Lodge, on December 18, 1781. In 1795, the lodge was moved to Windsor and when the anti-masonic feeling was strong, in 1831, it was suspended. In 1850 the lodge was revived and was given No. 18 instead of No. 1. Roger and James Bates and James Martin were among the prominent members before 1788.

Jesse Sanderson was the proprietor of Springfield's first store, which he kept at the Ferry, in 1788. The chief source of profit was obtained from the sale of liquor. There was a store in Eureka, in 1790, kept by Ashabel Wells, who was succeeded by Joseph Selden. This store was on the road from Boston to northern Vermont and a large business was done in it. In the same building with the store was the tavern, jail and court. Other early stores were those kept by Michael Lincoln on the Common, in 1800; Goodwin & Lynde, on the Common, in 1803; Daniel Lockwood, on "Ginnery" Hill, in 1804.

The first doctors were; Dr. Samuel Cobb, whose home was in Eureka, in 1781, where he practised till his death in 1806; Dr. Samuel Brown, also of Eureka, lived on the Streeter farm in 1789. In 1806, he built a house in Springfield and moved from Eureka to it.

The Hon. Jonathan H. Hubbard was the first lawyer, in 1790.

He moved to Windsor and became justice of the Supreme Court. The Windsor County Court was organized in 1782, with Judge Joseph Marsh presiding and Lewis R. Morris clerk.

The Record of the Times was Springfield's first newspaper. It was started in 1834, and was published by Horatio W. Houghton. At the same time, his brother Horace Houghton published a paper in Castleton, Vermont. One side of this paper was printed by Horace and then sent to Horatio who printed the other side. The brothers Houghton were the originators of the "patent insides" with which every country paper, and many small city papers, are to-day supplied.

Springfield's first Post Office was established in 1817, with the Hon. S. W. Porter, its postmaster. He was postmaster from November of that year to July, 1828, and his remuneration for those ten years was the munificent sum of $847.03.

The historical military road known as the "Old Crown Point Road", connecting the Connecticut River, at Springfield, with Lake Champlain, by way of Otter Creek, was begun in 1759. The making of this road was a great undertaking but it paid well for it opened interior, western and northern Vermont to settlement, as well as provided a means for troops to rapidly reach Lake Champlain, the great water-highway to Canada.

WEATHERSFIELD.

ALTHOUGH differing in orthography, Weathersfield in Vermont was named for Wethersfield in Connecticut, the early settlers of that part of the Connecticut River Valley in Vermont being from Wethersfield and neighborhood. The situation of the Vermont town is fine and the surrounding scenery is a mixture of the beautiful and grand, and that the first settlers chose it for the little village is but another of very many instances, that the Yankee settlers had an appreciation of natural beauties as well as for fertile and easily worked soil. In the vicinity are the Connecticut River and rich meadows. To the north is Mount Ascutney, rising abruptly to a height of more than 3,000 feet and just west of it is its diminutive offspring — Little Ascutney — a partially isolated peak of 1,200 feet elevation. To the west are the lower heights of Pond Hill and Black Hill, and Black Mountain.

The grant of the township was made by Governor Benning Wentworth, on August 20, 1761. The usual Wentworth reservations were included, such as a large tract of land for himself, and other tracts for the Church of England, the first minister, etc., and the provisions of the charter were similar to those of other towns. When the town had a population of fifty families there were to be one or two public market-days in each week, and fairs could be held; proprietors were required to cultivate five acres of each fifty they owned before the expiration of five years from the date of the grant, and for each successive five years; all of the gigantic pines which were plentiful in the forests, were reserved for masts for the Royal Navy. For cutting them without a special license, there was a heavy penalty. Near the center of the town, land was reserved for the village which was laid out in town lots, or home-lots, as they were generally called. The tax for the first ten years was one ear of corn. After ten years, every land owner was required to pay a tax of one shilling for each hundred acres owned.

Many of the proprietors were from New Haven, Connecticut,

and Northampton, Massachusetts. Among them being Enos, Benjamin and Stephen Alling; Thomas and Joseph Trowbridge; John Mix, Silvanus Bishop, John Pierpoint, Joseph Wooster. Of the Bradleys there were, John, Jr., Phineas, Josiah; of the Lymans, Gideon, Daniel, Sr., and Jr., Phineas, Elijah, Phineas (of Hadley), Naomi, John, Jr., George, Elias; of the Wrights, Silas, Reuben, Elnathan, Ephraim, Jr., and Bildad; of the Thompsons, Abraham, Jacob and Joseph; Wiseman Claggett, and Benjamin Sheldon.

The proprietors held their first meeting in the home of Daniel Lyman, in New Haven, on September 16, 1761. At this meeting Samuel Bishop, Jr., was elected clerk and treasurer. Phineas Bradley, Abraham and Joseph Thompson, of New Haven; Phineas Lyman, of Hadley; and Silas Wright, of Northampton, were appointed a committee to view the property and lay out the town.

Benjamin Alling spent some time in Weathersfield, in 1764, for the purpose of making roads. He made three miles of roads there, but he did not make a settlement at that time. There was no actual, permanent settlement effected in the town till 1769, when this same Benjamin Alling with Moses Alling, Aaron Blakslee, William Rexford, and Gershon Tuttle settled in the southern and the eastern portions of the town. From the time of this first settlement till after the Revolution, the growth in population was very slow. In 1772, Joseph Douglass, Timothy Parkhurst, William Richardson, Eliphalet Spafford, Dan Tuttle, Benoni Tuttle, Asa Upham and Captain William Upham become inhabitants. In 1773, they were joined by Christopher Brockett, Israel Burlingame, Edward Grannis, Hezekiah Grout, Tucker Hart, Oliver Kidder, John Marsh and Amos Richardson. Grout settled in the western portion of the town where his wife was captured by Indians and taken to Montreal and after three years of captivity was ransomed. Grout, Burlingame and Kidder became two of the most prominent men in the welfare and prosperity of the town. In 1774, William Dean settled near the foot of Ascutney. He was from one of the Connecticut settlements. Either through ignorance of, or in defiance of the law, he cut down some of the great pines reserved for masts for the ships of the Royal Navy, and was arrested and taken to Albany, New York, where

his case was disposed of. In the years from 1775 to 1780, there were but five new inhabitants. They were Asaph Butler, Abraham Downer, Samuel Lewis, Levi Stevens and John White. Butler and Stevens were on the first board of selectmen.

Between the years 1780, and 1784, the increase in population was, in comparison, rapid. Among those who took a more prominent part in the public life of the town and the state were Waters Chilson, Ambrose Cushman, John Bennett, Edward Goodwin, Oliver Chamberlain, Thomas Dunphy, Thomas Hutchins, Josiah Hatch, Joseph Hubbard, Oliver Diggins, Daniel and Josiah Dartt, Abijah White, Nathaniel Stoughton, Stephen Steel; Clark, David, Henry and John Tolles; Samuel Newton, Joseph Mason, Daniel Graves, Colonel Elijah Robinson, Thomas Prentice, Gershom Clark, Captain John Williams, Joseph Joslin, Gideon Lyman, Daniel Babcock, Asa Field, Samuel Cummings, David Polk, John Hill, Elijah Cady, Amos Boynton, Gideon Chapin, David Paulk, Benjamin Warner, Samuel Sherman, Jonathan Nye, Colonel John Boynton, and Levi Field.

Chilson and Joseph Hubbard were Weathersfield's first Justices of the Peace. In 1781, Goodwin owned and operated the only gristmill in the town. Dorcas, daughter of Eliphalet Spafford, one of the settlers of 1772, was the first white child born in Weathersfield. The first Town Meeting was held in the home of Garshom Tuttle, on May 11, 1772. 'Squire Stevens who issued the warrant for this meeting wrote the date — "11th May *Anadominy*, 1772".

When George III decided that the New Hampshire Grants (Vermont) were within the jurisdiction of New York, Weathersfield was more fortunate than some other towns for the Governor of New York, because of petition from the inhabitants of Weathersfield, granted the territory to them. This was practically a confirmation of the original grant from Wentworth and saved the inhabitants of Weathersfield from the land grabbing habit acquired by the "Yorkers". While the surveyors and agents of the "Yorkers" were dispossessing some and trying to dispossess all of the original proprietors, settlers and inhabitants, Weathersfield settlers were not troubled because of the New York grant they had received. It was but natural therefore, that when the people of the vast territory (which the ignorance and partial-

ity of Great Britain's German King, George III, had given to New York) known as the New Hampshire Grants proposed in 1777, to organize the Grants into a new and independent State, the people of Weathersfield voted to remain within the jurisdiction of New York, until the proper authority had annulled the authority and jurisdiction of New York.

Weathersfield's greatest population was in the decade beginning with 1820, when it was 2,301, but before 1830, there was a decrease which slowly continued to the present time.

From the year of the settlement down to 1785, the people of Weathersfield, who wished to attend Church, were obliged to cross the Connecticut River to Claremont, New Hampshire, with the few exceptions on which the Rev. James Treadwell preached in Weathersfield, from 1779, to 1783. In 1785, the Rev. Dan Foster became the first settled minister in Weathersfield. His salary was £45 yearly, to be paid, one-third in cash and two-thirds in beef, pork and wheat. His salary was to be increased £5 yearly till it amounted to £75, and it included his firewood or, if he preferred, £5 extra yearly in place of the wood. The Town placed a penalty of £100 upon itself in case it did not live up to its agreement with Mr. Foster. A parsonage was built in that year at an expense of £60, but there was no meeting-house till several years later when the first one was built at Weathersfield Center. Mr. Foster was minister till 1799, and on February 10, 1802, the Rev. James Converse was ordained.

The Converse family originated in Navarre where the name was spelled Coigniers. The first member of the family to go to England was Roger de Coigniers, toward the end of the reign of William the Conqueror, as is shown by the records in Battle Abbey which was built by William. The Rev. James Converse was of the twenty-second generation from Roger, who was appointed Constable of Durham Castle by William. The name was Anglicized in spelling to Conyers and finally to Convers and Converse. In the troublous times between the Romanists and Protestants, the Coigniers family were Huguenots. At the massacre on St. Bartholomew's day, 1572, Pierre Coigniers, seeing his kinsman, the famous Protesant, Admiral Coligny murdered, fled to England and settled in Essex.

The first American ancestor of the family was Deacon Edward

Converse who was born in Wakerly, England, in January, 1590. He came to America in one of the ships of Winthrop's fleet, in 1630, and settled in Charlestown, Massachusetts. He died in Woburn, Massachusetts, in August, 1663. The General Court of Massachusetts, granted to Deacon Converse a monopoly of the first ferry between Boston and Charlestown. Deacon Converse was a selectmen of Charlestown from 1635 to 1640. He was a member of the Commission appointed to settle Woburn, Massachusetts, in which town he settled and was a selectman, from 1644 to 1663, the year of his death. He was one of the founders of the Congregational Church of Woburn and one of its deacons.

Deacon Edward Converse's son, Ensign James Converse, was prominent in the military affairs of Massachusetts; his grandson was Joshua; his great-grandson was Joseph — whose daughter married Levi Mead and so became the grandmother of Larkin G. Mead; and his great-great-grandson was the Rev. James Converse, minister of the Weathersfield Church.

The Rev. James Converse was born in Bedford, Massachusetts, on July 26, 1772. He was a graduate of Harvard in the class of 1799, and studied for the ministry in Rindge, New Hampshire, under the Rev. Dr. Seth Payson. He was ordained as minister of the Weathersfield Congregational Church, on February 10, 1802, and continued as minister of the parish till his death, on January 14, 1839. Mr. Converse was married twice. His first wife was Mehitable Cogswell, daughter of William Cogswell, of Marlboro, Massachusetts, whom he married on June 17, 1802. Mrs. Converse died on April 10, 1810. His second wife was Charlotte White, whom he married on January 18, 1813. Mr. Converse was a Representative in the Vermont Legislature in 1819, and he served as State Chaplain for one term.

A sawmill was built in the hamlet called Amsden, on Mill Creek, in 1782, by Levi Sterns; and a few years later, a saw- and gristmill was built by a man named Culver and improved later by Joseph Spafford. In Weathersfield village, Captain John Williams built a gristmill, in 1798, which he sold to his son, J. R. Williams, and Nahum Duncan, in 1805.

From about 1800, down to 1825, Weathersfield Center, where the first Church was organized, was a busy, prosperous little village, but as time went on, the railroads and the better oppor-

tunities elsewhere for making money depopulated the Center — just as similar causes depopulated many charming and prosperous Yankee villages — till now it is hardly a hamlet.

In 1789, the Legislature granted permission to John Hubbard to manage a lottery, that he might raise thereby the sum of £150 for the erection of a brewery. In 1791, a similar act permitted Hubbard and Abraham Downer to have a lottery to raise £200 more for the brewery.

CLAREMONT.

ABOUT ten years before the settlement of Claremont, a hunter and trapper of fame in his line, named Eastman, left the Town of Killingworth for a long journey up the Connecticut River in search of fur-bearing animals. At Sugar River and its tiny tributaries, in Claremont, he found beavers and otters in great numbers. Eastman extended his trapping as far as what is now Newport, and returned to Connecticut with a large number of valuable skins. He gave a glowing description of the country and of the rich harvest of pelts that could be obtained there, to his fellow townsmen and after disposing of his pelts returned to the same locality for more trapping, but he was never heard of or seen again. His skeleton was found near Mink Brook, however, by some of his Killingworth neighbors who had gone to Newport to settle. It was believed that he had been killed by Indians who were jealous of his success as a trapper.

The first settlement was made in 1762, two years before the charter was granted, by David Lynde and Moses Spafford, and at different times in the following five years a few other homemakers joined them and cleared land and built very primitive cabins of logs in the warm months, and returned to their homes when the cold weather set in. The greater number of these clearings were made in the western portion of the town, along Sugar River, which was so called from the great number of sugar maples upon its banks.

Claremont was granted by Governor Benning Wentworth to Josiah Willard, Samuel Ashley and sixty-eight other men, in 1764, and like the other grants made by Wentworth, there were reservations of land for himself; for the Society for the Propagation of the Gospel in Foreign Parts; for the Church of England; for the first minister to be settled, and for education.

Nearly all of the proprietors were non-residents. Of the seventy to whom the land was granted only Samuel Ashley, his son Samuel, and Oliver Ashley became inhabitants. The proprietors offered inducements to settlers in 1767, and as a result

some families came to Claremont from several Connecticut towns, chiefly from Farmington, Hebron and Colchester.

By 1769, the first settlers, and those who followed them and had made clearings and built rude cabins, did not return to their homes for the winter months. They had so far progressed with their clearings and the building of substantial loghouses, that they sent for their families. The first wedding in Claremont was that of Barnabas Ellis and Elizabeth Spencer. The minister, the Rev. Bulkley Olcott, came from Charlestown — which was settled twenty-two years before Claremont — and as there was no road between the two settlements, the bride's brother acted as the minister's guide and also as the bearer of some new rum for the occasion. Being the first wedding, it was an event of great importance in the lives of the settlers. The marriage took place in the largest of the log houses — a pretentious affair for those days as it included three rooms and a chamber under the roof — with the entire population present. Major Otis Waite in his admirable, exhaustive and very entertaining history of Claremont, gives the following description of this first wedding:

> The guests were seated upon benches, stools, and blocks of wood. In front of the happy pair was a stand upon which a Bible, hymn book, and a full tumbler of the beverage provided. The parties being in order the minister approached the stand, and with becoming dignity took up the tumbler — of rum — and after a generous sip of its contents, said: "I wish you joy, my friends, on this occasion." A chapter from the Bible was read, a hymn was sung,— the minister reading a line and those present singing each line as read. The marriage knot was then solemnly and duly tied, a long prayer offered and the ceremony was complete. Then followed toasts, jokes, and merriment, interspersed with black-strap.

Barnabas Ellis became one of the most prominent men of his day. In civil life he filled, with credit to himself and satisfaction to his fellow townsmen, several offices. In the Revolution he was a lieutenant and was with Ethan Allen at Ticonderoga and Crown Point, in 1775, and took part in the Battle of Bennington, in August, 1777. His farm was on Town Hill and is still owned by one of his descendants.

One of the settlers who came from Farmington, Connecticut, as a result of the inducements offered by the proprietors in 1767, was Benjamin Tyler, a typical Connecticut Yankee, whose in-

genuity was unlimited. He could do, and did do, nearly everything from his share of populating New England to mending a broken gun, building and running a mill and serving as a town official. Being a millwright, the proprietors gave him the water-power on Sugar River and two acres of land for a mill yard, on condition that he build a mill and maintain it for ten years.

Benjamin Tyler was born in Wallingford, Connecticut, in February, 1732, where he married Mahitabel Andrews, and later moved to Farmington, where his seven children were born. In the spring of 1767, he came to Claremont and in the summer following he built a dam on the river at West Claremont, which later became the site of the Jarvis dam. This was the first mill dam in the town. In the spring of 1768, having returned to Farmington, he started on an ox-sled over the snow and the ice on the Connecticut River, with his family and household goods for Claremont. While on the way to Claremont he was honored by his future fellow townsmen by being elected as one of the selectmen. The Tylers were snow-bound for several days at Montague, Massachusetts, and that fact demonstrated his ingenuity referred to, as he paid for the board and lodging of himself and his family at the tavern in Montague, by making a pair of cartwheels for the landlord. In the summer of 1768, Mr. Tyler built a gristmill and a sawmill on the north bank of Sugar River, and then began to grind grain for the settlers in Claremont and for many miles about, the grists being brought to his mill on the backs of the farmers. He also sawed lumber and built, or superintended the building of, many of the first framed houses and barns in the town. The house he built for himself was the largest in town at that time.

The early settlers were about equally divided in their religious beliefs, half of them being Churchmen and the other half Congregationalists, but as the population increased the Congregationalists were soon in the majority. This was no doubt due to the fact that so many of the inhabitants came from Connecticut, where the people did not confess their creed to be, in one Catholic and Apostolic Church, but in one Orthodox and Congregational Church.

On April 28, 1769, the Churchmen of Claremont wrote to the Clergy and Missionaries of the Society for the Propagation of

the Gospel in Foreign Parts, who were to meet in New Milford, Connecticut, stating their great need of a teacher. "We believe", they said, "that a good school lays the foundation for a sober, godly and righteous life; and since Samuel Cole, Esq., has been employed in keeping school and is an inhabitant and proprietor among us (whose character and qualifications some of you know well) we humbly desire you would be pleased to represent our state to the venerable Society, and endeavor that he may be appointed Catechist and Schoolmaster among us a few years till we have got over the first difficulties and hardships of a wild, uncultivated country."

The first rector to officiate at a service of the Episcopal Church in Claremont was the Rev. Samuel Peters, of Hebron, Connecticut, a missionary of the Society for the Propagation of the Gospel.

The Rev. Mr. Peters was evidently one of that variety of rectors of the Church of England, not scarce in those days, who lacked in sympathy, was fond of his stomach and body as well as his soul, and was incapable of distinguishing a diamond till the lapidary had removed its rough exterior. This was shown in his account of his journey through the river towns of Vermont and New Hampshire in 1770. He said of them:

> Yet in both are several thousand souls, who live without the means of grace, destitute of knowledge, laden down with ignorance and covered with poverty.

Under similar conditions, a Jesuit missionary or a minister of the Congregational Church would have seen the diamonds and would have been thankful that he had been given the opportunity to cut and polish the gems. In those days, the Rector, the Priest and the Minister were, undoubtedly, equally good Christians, but one of them had the knack of concealing it.

Although Mr. Peters did not mention the fact in his narrative—possibly he was not proud of organizing a Church with such ignorant poverty covered parishioners — he did organize a Church in Claremont in 1771. The Episcopal Church in Claremont — and doubtless in other northern New England towns — had a very great struggle with adversity. It was *not* the Church of the people. It *was* the Church that the people had forsaken their homes in Great Britain to be rid of, so it is not difficult to imagine how great a struggle the Churchmen of Claremont had to

keep their parish alive. That it did survive, is an evidence of the sincerity and noble courage of the parishioners.

The Rev. Ranna Crositt, the opposite of Mr. Peters, became rector, about 1773, or a little earlier. He must have lived upon faith and good works. Certainly his salary would not purchase an existence for himself alone, with enough left over to bury his family after it had died from starvation. His salary at the start was £30 paid by the Society for the Propagation of the Gospel. In 1777, the people of the parish agreed to pay him an additional £30, but in 1778, they were obliged to reduce it to £15. The inability of the Church to support the rector may be the better understood, when it is known, that the people were obliged to pay their rate towards the support of the Orthodox, the True, the Congregational minister. So it is easily seen that their religion was a great and expensive luxury and that while their rector was barely existing, the Congregational minister was living.

The clergy and laity of the Established Church of England in New Hampshire and Vermont were inclined to be Tories. Many were self-avowed Tories, and they paid a heavy penalty for their loyalty to the King. While it seems strange that their shortsightedness prevented them from seeing that the spirit of the British colonists in America, especially in New England, was irresistible and would be satisfied with nothing less than Independence once the war was begun, their faithfulness to their principle and their King was as admirable as the patriotism of the Rebels. Letters from Colonel John Peters to his brother the Rev. Samuel Peters, the organizer of the Episcopal Church of Claremont, and from the rector of that Church, the Rev. Ranna Crositt, to the Society give information that shows how dearly they paid for their loyalty. Colonel Peters says in his letter of July 20, 1778;

> Rev. Dr. Wheelock, President of Dartmouth College, in New Hampshire, in conjunction with Deacon Bayley, Mr. Morey, and Mr. Hurd, all justices of the peace, put an end to the Church of England in this State, so early as 1775. They seized me, Captain Peters and all the judges of Cumberland, Gloucester, the Rev. Mr. Crositt and Mr. Cole, and all the Church people for 200 miles up the river, and confined us in close gaols, after beating and drawing us through water and mud. Here we lay sometime and were to continue in prison until we abjured the king and signed the league and covenant. Many died; one was Captain Peters' son. We were

removed from the gaol and confined in private houses at our own expense. Captain Peters and myself were guarded by twelve rebel soldiers, while sick in bed, and we paid dearly for the honor; and others fared in like manner. * * * Captain Peters has been tried by court-martial and ordered to be shot for refusing to lead his company against the King's troops. He was afterward reprieved, but still in gaol, and was ruined both in health and property; * * * Crositt and Cole * * * had more insults than any of the loyalists, because they had been servants of the Society, which, under pretense (as the rebels say) of propagating religion, had propagated loyalty, in opposition to the liberties of America.

The Rev. Mr. Crositt's letter was written in New York, on June 6, 1779.

I arrived in this city last Sunday, by permission, with a flag, and am to return in a few days * * * I have been by the committee confined as a prisoner, in the town of Claremont, ever since the 12th of April, 1775; yet God has preserved me from the people. * * * The numbers of my parishioners and communicants in Claremont are increased, but I have been cruelly distressed with fines for refusing entirely to fight against the King. In sundry places where I used to officiate, the church people are all dwindled away. Some have fled to the King's army for protection, some were banished; and many died.

Mr. Crositt left the Church in 1785, and was appointed as chaplain at Sidney, Cape Breton Island, where he died in 1815. After Mr. Crositt left, in 1785, the Church had no rector for several years, but the services were continued by Ebenezer Rice, a layreader, who also kept the records of the parish. In 1785, the Church had a pewter Communion service which was in use till 1822.

In 1787, the Rev. Abraham Towlinson officiated for seven months, and in 1788, the Rev. Solomon Blakeslee became rector, with a salary of £52, the use of the parish land, or glebe, and the back rents due on that property. Mr. Blakeslee must have been an unusually eloquent and persuasive preacher for the membership of the Church was greatly increased and on one occasion, thirty Congregational families became Churchmen, or, as a prominent inhabitant of Old Saybrook, who was weary of paying taxes for the support of the Congregational minister and wished to avoid it by "signing off", expressed it; "I hereby renounce the *Christian religion* that I may join the Episcopal Church".

In 1794, the Church was incorporated as Union Church, by the Legislature. On May 13 of that year, a most extraordinary

proposal was made by the Congregationalists to the Episcopalians. It was that a Congregational minister, named Whiting, should be employed by both denominations as a minister-rector. While the Congregationalists and Episcopalians were of one mind in regard to creed and church doctrines, they were widely separated in Church government form of service. How the Rev. Mr. Whiting could serve two such masters, without a prick of conscience, is a mystery. As there had been a great many families who had proselyted from the meeting-house to the Church, this proposal may have been a clever bit of ecclesiastical politics; an attempt to win them back, but if it was, it did not succeed. The committee appointed, or chosen, from the Church to confer with a committee from the Meeting-house, was composed of, Bill Barnes, Ebenezer Rice, Ambrose Crositt, David Dodge, Sanford Kingsbury, John W. Russell and Captain George Hubbard. This committee agreed to the proposal with the stipulations, that the Rev. Mr. White, having been ordained according to the rites of the Congregational Church, should also receive Episcopal ordination, and that he should officiate alternately at the church and the meeting-house. The Congregationalists refused to accept the terms. As the stipulations were entirely fair; as they were just, and even less than could be expected; as nothing was said in regard to the Sacraments and Church government; the refusal of the Congregationalists makes it seem as if their proposal was entirely due to shrewd ecclesiastical politics. In 1795, the Rev. Daniel Barber became rector of the Church. Mr. Barber was a proselyte, or a convert, or was in some other way induced to give up Congregationalism for Episcopacy. In 1818 Mr. Barber was dismissed from Union Parish because he had again discovered the error of his ways and faith and this time had been proselyted, or converted or in some other way wheedled into the Roman Catholic Church. The Rev. Daniel Barber, minister-rector-priest died in 1834, but just what his religious belief was after that, is, of course, only to be guessed at.

Soon after the settlement of the town, in 1762, the Congregationalists held public worship in one or another of the homes, and in 1767, Samuel Cole, a graduate of Yale, was appointed their reader by the settlers. In 1771, Thomas Gustin took steps to interest the people in the settlement of a minister and in February, 1772, the Rev. George Wheaton was settled

as the first minister, but the records do not show that there was an organized Church at that time. There is much that is humorous in the Rev. Mr. Wheaton's brief acceptance of his call to the pastorate of the Claremont Congregational Church, but of course, the good young man was entirely ignorant of it. His acceptance is addressed to "The Church of Christ and *other Inhabitants* of the town of Claremont". The "Other Inhabitants" doubtless being Indians, Episcopalians and Baptists.

He then tells the people that he had been "at the Throne of Divine Grace for direction of Almighty God, in so weighty and important a matter", and then he adds; "*I have also taken advice of my friends and Fathers in the Gospel Ministry*", thus it would seem that his first adviser did not respond, or that the advice was not given in strict accord with the Cambridge Platform.

The ordination took place in the South Schoolhouse and the Rev. Abiel Leonard, of Woodstock, preached the ordination sermon. Mr. Wheaton's health was failing at the time of his ordination. In April, 1773, he was obliged to give up his ministerial duties and go to his father's home in Norton, Massachusetts, where he died in June, 1774, at the age of twenty-two.

The second minister was the Rev. Augustine Hibbard. He was settled in October, 1774, and dismissed in December, 1785. Mr. Hibbard was a graduate of Dartmouth College in the class of 1772. He was inconsistent, eccentric and a disturbing element in the congregation and little good resulted from his pastorate. The Church was without a minister from 1785, till 1796, when the Rev. John Tappan was ordained. He was dismissed in 1802, and was expelled from the Communion of the Congregational denomination in 1803. Mr. Tappan was born in East Kingston, Massachusetts, and was graduated from Harvard in 1790. After his expulsion from the Church, he remained in Claremont and kept a store.

In 1785, the Town voted to relieve all Baptists from being taxed toward the support of the Congregational minister.

In the Revolution, Claremont had a larger proportion of Tories than were to be found in many other towns. That Claremont might not be a haven of rest for these Tories, the Atkins brothers, and several other young men of great stature, strength and patriotism, formed a band for their extermination if need be, and elimination any how. They solemnly agreed to try to capture all

Tories and if capture were not possible, to shoot them. A famous resort of these king's-men was a place called in later times, "Tory Hole". It is situated between the Rich farm and Red Water Brook. It is surrounded by a swamp on three sides that was then filled by a dense thicket. On the fourth side is a steep rise of thirty feet, that is precipitous on the side towards the "Hole". Access to the "Hole" was through a ravine in the precipice, and also by a path winding along the foot of the precipice which entered the "Hole" near the Rich farm. The surface of the "Hole" is slightly elevated and so, dry and a very snug hiding place. Such Tories as were passing through Claremont with information, or in search of it, for the British army, stopped at the "Hole" and their friends in the village took them food, while a fine spring in the "Hole" provided them with water.

The inhabitants were suspicious of every stranger till he had given a satisfactory account of himself, and this fact led to the discovery of "Tory Hole". In the autumn of 1780, a stranger with a large pack upon his back was seen passing along near the Rich farm towards night. The watchful ones followed him till he suddenly disappeared from sight. Word was sent to the village and soon a large number of men were on the spot. A search was made and finally the path leading to the "Hole" was discovered. It being too dark to see anyone in the "Hole", a guard was placed on the path with instructions to capture or kill anyone trying to pass. Just before sunrise the men reassembled and began to search the "Hole", when two men suddenly started up and ran toward the ravine, rapidly pursued by the patriots. The pursuers frequently lost and regained the trail, and finally arrived at the Connecticut River where they found that the two men had swam across. Slinging their guns across their backs the Patriots followed across the river. They had been following the two men since dawn and had traced them to Ascutney Mountain, at the foot of which the pursuers camped for the night. The ascent was begun early the following morning, from several different places, and at the top of the mountain the men were found asleep. They were held as prisoners of war, since, being armed, they could not be regarded as spies, and were taken to Charlestown, New Hampshire, and from there sent to Boston and were later exchanged.

WINDSOR.

THE charter of Windsor was granted in 1761, but the settlement did not take place till 1764. There is a diversity of opinion in regard to who the first settler, or settlers, were. The editors of the History of Windsor County dismiss this very interesting and important fact — important in the history of every town — with "* * * nor is it a matter of any considerable importance".

There seems to be no dispute that Solomon Emmons and his wife had put up a very primitive little cabin in Windsor sometime before 1764 — perhaps several years before — but as they had made no attempt at clearing or cultivating the land they cannot be regarded as settlers. It is quite probable that Mr. Emmons was one of those hardy Connecticut hunters and trappers who went into the far north, up the Connecticut Valley, to trap and shoot animals for their valuable pelts. Another reason why Emmons and his wife should not be regarded as the first settlers or as settlers of any kind is, that they had purchased no land and were simply living there by the same right that the Indians would have lived there, the matter of ownership not being considered till after the King began to give away land that he had never seen and could show no title to.

Captain Steel Smith, of Farmington, Connecticut, is generally acknowledged to be the first permanent settler of Windsor. When he and his family arrived in August, 1764, they found Mr. and Mrs. Emmons there before them. Some authorities say, that Joab Hoisington was there with the Smiths but whether this is so has not been finally determined. In 1765, the Smiths were joined by several persons, among them being Major Elisha Hawley, Captain Israel Curtis, Deacon Hezekiah Thompson, and Deacon Thomas Cooper. This was a collection of military and Church dignitaries that must have impressed the actual possessors of the place whom the settlers shot for their flesh and their valuable pelts.

One of the first cases of a hunter who "thought it was a bear" happened in Windsor. This same Joab Hoisington was hunt-

ing, with a companion named Bartlett, for bear. The men separated in the woods and when Hoisington heard a rustling and saw something move, without taking the trouble to investigate, he shot his friend. It is evident that the same kind of criminal who commits the same kind of crime in the twentieth century cannot boast of originality.

When the troubles arose over the act of the King which gave the New Hampshire Grants (Vermont) to New York, Windsor

OLD COURT HOUSE, WINDSOR.

was a strong partisan of the settlers against the unlawful claim of the "Yorkers" to the improved lands and homes of the settlers. In this Windsor differed from Weathersfield, Brattleboro and some other places. At the same time Windsor was remote from the scenes of the conflicts of the Green Mountain Boys — under Ethan Allen and Seth Warner — with the "Yorkers" and so was not able to render or receive assistance from that small but terrific army of determined men. The people of Windsor had made valuable improvements to the land they possessed by grant, or by purchase from the original proprietors, and they were natu-

rally loath to give it up, without compensation, to the favorites of the Governor of New York, to whom he had given and was giving, the improved farms and the homes of the Green Mountain Yankees.

There is a tradition, that when a Vermont Yankee is born he is possessed of a small receptacle that is packed full of resources of many kinds and, in later life, when he cannot obtain his rights by his daring, his muscle or his bravery, he resorts to this little receptacle — which anatomists call the head — to obtain his rights. The people of Windsor used some of the resources that were stored away, to retain their rights. On October 29, 1765, the property owners presented a petition to the Governor of New York in which they explained how they came into possession of the land; that they had made valuable improvements at the expense of a great deal of time and some money, and were very desirous that the Governor of New York would grant this land to them. But the Governor of New York did nothing about it. The petition of October 29, 1765, failed.

The inhabitants of Windsor then tried a perfectly legitimate scheme — it was better than legitimate for the Windsor people were dealing with New York land grabbers who regarded neither justice nor honesty — which worked to perfection.

The property owners of Windsor deeded their land to Nathan Stone. It was understood between themselves and Stone, that he was to act as their trustee and that, when he had obtained the grant from the Governor of New York, he was to deed back to each inhabitant his land. Nathan Stone then induced a number of men who lived in New York City, to join him in a petition to the Governor of New York for a grant of a township in that portion of New York, which was formerly known as the New Hampshire Grants — which was, of course, the Town of Windsor — and the Governor, seeing the names of good and loyal citizens of New York signed to the petition, granted it on March 28, 1772.

On March 31, 1772, Nathan Stone's New York City friends deeded their interest, under the grant from the Governor of New York, to him, and Stone paid each of them ten shillings for the use of his name on the petition. In November, 1772, Nathan Stone deeded back to each of the inhabitants of Windsor the land which he had deeded to Stone while he was acting as the

agent of the property owners in obtaining the grant from the Governor of New York. So Yankee "cuteness" was more than a match for "Our Royal Governor of Our Royal Province of New York with its Royal Institutions".

In order that they might keep their own, upon which they had spent so much care and labor in improving, the people of Windsor even let their neighbors in the surrounding towns look upon them as traitors who favored the authority of New York, and so were against the interests of every settler of the New Hampshire Grants. But when the time came for the organization of the Grants into a separate and independent State, the people of Windsor were among the most earnest supporters of that movement. Windsor was loyal to the interests of the towns of the New Hampshire Grants in the controversy with New York, and it was even more loyal to the interests of the United Colonies in the controversy with Great Britain's German King, George III. The first Constitution of the State of Vermont was adopted at the convention held in Windsor on July 2, 1777.

The new State came very near to being called New Connecticut. A good name and one that would have been highly respectable, although entirely lacking in individuality. But VERMONT! there is a word that has brought joy and happy remembrance to many a son of the Green Mountain State in foreign lands; a word which; borne aloft on the banners of Allen and Warner in '76 and on the banners of the "Boys in Blue", in '61; caused terror and dismay to enter the hearts of the enemies of the United Colonies and meant defeat to those misguided brothers who hoped to disrupt the Union. It is only necessary to hear a real son of the soil pronounce the word — V'rmornt — to know that it tastes good in his mouth. This change of name was decided on at a previous convention held in Windsor on June 4, 1777.

Between the western and eastern portions of the Town of Windsor is a range of high hills running, in a general direction, north and south. The hardship of having to cross these hills to attend Church in Windsor village, resulted in the formation of two Church societies by the Legislature, in 1785. After many attempts had been made to divide the town for the same reason; and also because the inhabitants on the west side of the separating hills felt that they were not receiving their share of rep-

resentation among the town officers; this was accomplished by act of the Legislature in 1814. As soon as they had been granted the divorce they so much wanted, they again became dissatisfied, and in 1815, the Towns of Windsor and West Windsor were reunited. In 1848, they were again separated and have remained independent since that year.

The Old South Church was organized in 1768, and is the first Congregational Church of Windsor. It was called the Church

THE FIRST COURT HOUSE, WINDSOR.

of Cornish and Windsor at the time of the organization — Cornish being across the Connecticut River in New Hampshire. The Covenant was adopted in Windsor on September 21, 1768, and in the following week its adoption took place in Cornish, and at the same time, the Rev. James Wellman was installed as the first minister of the twin Church. His salary was £40, New Hampshire currency, of which sum the people of Windsor paid one-third. A provision of the agreement — for the fulfillment of which the people gave a bond — was that this salary could be paid in cash, or in grain, beef, pork, or labor by the day. No doubt the labor as an equivalent of cash had its value then, but it is

somewhat difficult to appreciate its value now, for labor was neither food, raiment nor heat. Mr. Wellman was engaged for five years. He received as a settlement 200 acres of land. He preached a third of the time in Windsor, and two-thirds in Cornish.

The membership in the Windsor portion of the parish had increased sufficiently by 1774, for eleven members to separate themselves, by letters of dismission, that they might organize a Church in Windsor. The year in which the first meeting-house was built is not known, but it was before 1779. The "Old South Church" was built in 1798, at the then great cost of $5,000.

The first Baptist Church of Windsor was organized in 1785, by eleven persons who had been members of the Woodstock Baptist Association. The Rev. Roswell Smith was the first pastor, but there was no church building till 1802. The Church membership increased sufficiently for it to be possible for the society to build a new brick church in 1815. The Rev. Leland Howard became its pastor in 1816.

Although there was no Church edifice in Windsor till about 1822, there were Churchmen and an Episcopal Parish as early as 1785. In that year the Rev. Ranna Crositt — the Tory rector of the Claremont Church — appointed Alexander Parmlee warden of the Parish of Windsor and Reading, adjoining towns. Service was no doubt held in the homes of the Churchmen in Windsor until they were able to build a church, in 1822. In 1816, the Biennial Convention of the Eastern Diocese was held in Windsor. The business of the Diocese was transacted in the home of Judge Hubbard and the services were held in the Baptist Church. This convention had a stimulating effect upon the desire of the Episcopalians for a rector. Thomas Thomas wrote to the Rev. James Morss, of Newburyport, Massachusetts, urging him to come to Windsor to organize a Church and become its rector. Mr. Morss accepted a part of the invitation, by spending the last Sunday in November and the first in December, 1816, in Windsor. He organized St. Paul's Parish, celebrated Holy Communion and administered the Sacrament of Baptism to thirty persons. He did not, however, remain as rector of the Church, but left Colonel Alexander Dunham to conduct the services as lay-reader. There was a large congregation for the times and services were held in the Courthouse, on Common Hill. After his return to his home,

Mr. Morss was repeatedly urged by letter to accept the rectorship of St. Paul's Church, but although he did not accept, he did spend two more Sundays in Windsor, in August, 1817. In the winter of 1817–'18, the Rev. G. Leonard came to Windsor. In that winter the church was built and was consecrated by Bishop Griswold in November, 1822, and Mr. Leonard was ordained the day after the consecration of the church as its rector.

The military organizations of Windsor were Jefferson Artillery, organized in 1810, with Captain Tileston and Lieutenant Cutting its officers. In 1820, there were two uniformed companies, and two ununiformed which were called in derision, "The Floodwood". Of the first two companies, one was an artillery company and the other light infantry.

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